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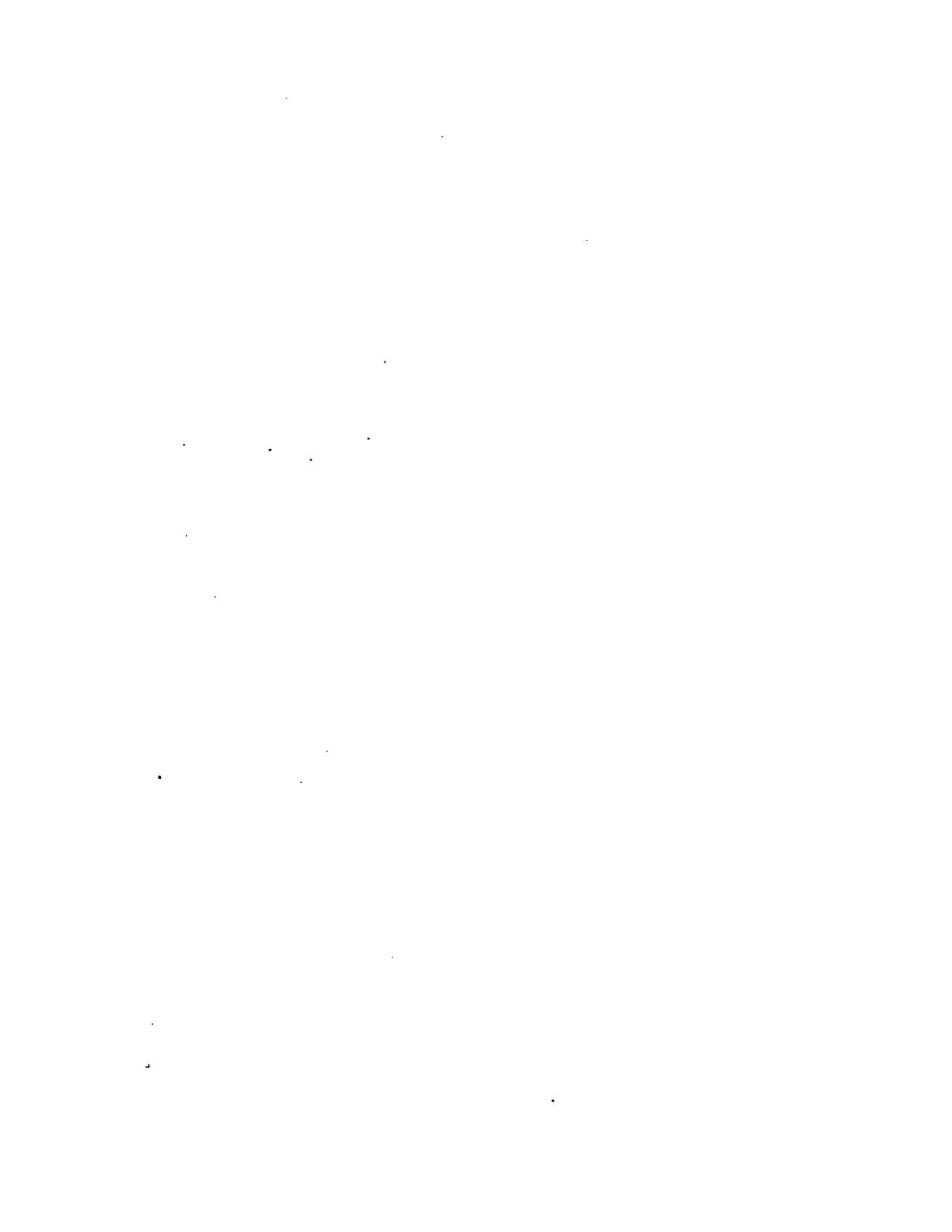
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SOLOMON'Z SOW

—WITH AN—

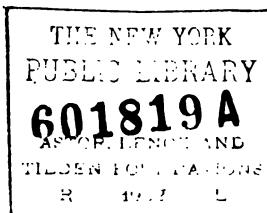
INTRODUCSHUN AND NOTS.

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ov Jæografi, Spelij Reform
Jemz, &c., &c.

FONIC PUBLISHING Hous,
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1887.

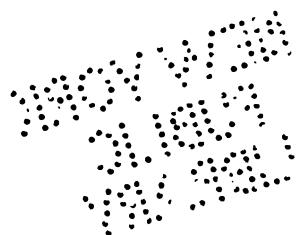
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B. C. W. LARISUN,

in the office of the Librarian of Congress at Washington, D.



PREFAS.

Mi apəloji fօr printij this littul buc iz thre
fold:

1. I wish tu print fօr thoż hū lic the fonie
mefħed az meni parts ev the Scripturz az I can.
2. Several hav asct me tu print this buc,
and put it in such shap that the averej redēr
can se hwet it menz and therbi profit bī its
techinj.
3. It haz olwez apperd tu me that the
mədern cəmməntətər haz nət delt justli with
this buc, and that the rəl menij ev this part ev
the Scripturz iz cənseld frəm the vəu ev just
that part ev the redij public that wud most
valq it, and wud profit bī it the most.

In arrenjiŋ the tecst I hav trid, az far az I
cud, tu let the matter illuminet itself. Bi introdusiŋ, in ther proper plas the *dramatis personae*—the persunz reprezentet in the *drama*, the redēr szili sez meni thiżz hwich utherwiz
wud remen obscqr or els be perfectli unintel-
lijibul.

The alfabet yuzd in printin the buč iz th
sam az that yuzd in printin the Jurnal ov Amerikan Orthoepi. We hav adopted this alfabet becoz we believ it tu be better non tha eni uther fonie alfabet, and mor jeneralli a pruved than eni uther. For the benefit ov th hu ar net familyar with it we her print—

A Tabul egzhibitiŋ the Alfabet with k wurdz indicetin the sound, ascribd tu eeh letter, and tip-wurdz tu sho heu the ke-wurc luc hwen spelt fonicli.

LETTERZ.	KE-WURDZ.	WURDZ SPELT FONICLI.
a	arm, father;	arm, father.
a	add, fat;	ad, fat.
e	ale, fate;	el, fat.
b	barn, rob;	barn, reb.
c	call, colt;	col, colt.
ch	child, much;	chīld, much.
d	dale, sad;	dal, sad.
e	end, met;	end, met.
e	eve, mete;	ev, met.
f	fame, leaf;	fam, lef.
g	go, gag;	go, gag.
h	hall, hat;	hol, hat.
i, ē	ice, fine;	īs, fin.
i	in, fin;	in, fin.
j	jar, joke, gem;	jav, joe, jem.

v

l	left, bell;	left, bel.
m	make, arm;	mac, arm.
n	net, ten;	net, ten.
ŋ	link, uncle, sing;	linç, uŋcul, siŋ.
o	old, note;	old, not.
ə	odd, not, what;	əd, nət, hwət.
ə	form, or, all;	fɔrm, or, əl.
p	pay, ape;	pæ, eپ.
r	rip, far, error;	rip, far, errər.
s	same, cede;	sem, sed.
sh	shelf, flesh;	shelf, flesh.
t	tone, not;	ton, nət.
th	thing, breath;	thiŋ, bresθ.
th	thine, with;	thīn, with.
u=oo	pull, put, foot;	pul, put, fut.
u=oo	rule, root, do;	rul, rüt, du.
u	other, dove, up;	uþer, duv, up.
u	cube, muse;	cuþ, muz.
v	vane, wave;	væn, wæv.
w	wet, web;	wet, web.
y	yawn, yet;	yən, yet.
z	zone, maze;	zon, mez.
zh	azure;	azhqr.

DIFTHƏNZ.

eu	feud.	eu	feud.
----	-------	----	-------

ew	new, dew.	eu	n <u>eu</u> , d <u>eu</u> .
oi	oil, toy.	ei	e <u>il</u> , t <u>ei</u> .
ou	out, stout.	eu	e <u>ut</u> , st <u>eut</u> .

C. W. LARISUN.

ACADEMI ΘΕV SΙENS AND ART,

AT

RΗGOS, N. J.

Januari 4, 1888.

INTRODUCSHUN.

“Ol Scriptur iz given bi inspireshun ev Ged, and iz profitabul för doctrin, för repruf, för correcshun, för instrucshun in richusnes,—that the man ev Ged ma be perfect, thuroli furnisht untu ol gud wures.” But, ol porshunz ev the Scripturz ar not suited alie tu ol purposez. Wun porshun ev Scriptur iz suited tu wun spesific purpos, another porshun tu another purpos. Sum porshunz ar given tu tel heu the Ynivers cam intu egzistens, e. g. Genesis; uther porshunz ar given tu tel heu Ged’z chosen pepul, the Juw, wer tu conduct ther sivil affarz; uther porshunz (parts ev the Neu Testament) ar given tu direct cristyun believerz in manejig the afferz ev the Temporal Church; uther porshunz (Gen.) ar given tu tel heu our primitiv parents wer created, and that the secsez shud liv tugether az man and wif, and that the shud ber children; uther porshunz (Selomen’z Son) ar given tu tel us ev *the blis* ev cennubial lif, hwen marrid partiz ar

individualz ev cultur, refīnement, test, trūthfulness and enor.

Az different porshunz ev the Scripturz tret different feazez ev lif, so sum porshunz ar suted tu wün clas ev rederez, and uther porshunz tu uther elasez; sum porshunz ar suted tu be red befor the public assembli, uther porshunz ar suted tu be red at hom, bī the fir-sid; utherz ar suted tu be red, in secret, or onli tu such az susten tu the reder the closest releshunz possibul.

The XIX Sam mīt be red eni-hwar—it iz suted tu ol tīmz, tu ol pleasez, tu ol condishunz ov lif,—public or privat; but ¶ wud thiȝe the condishun ev eni church pritti bad that wud justifi a clerjiman, espeshall if not the pastor ev the church, in redig tu hiz cōgregeshun, en Sunde mornij, the VII chapter ev Corinthianz. And ¶ wud thiȝe, the clerjiman hu wud red tu a Sunde mornij odiens the VIII chapter ev Selomen'z Señ fit onli tu be an inmet ev a Lunatic Asilum. And yet, az Scripturz, ¶ fal tu se that eni wun ev thez rītingz iz mor valua-bul than the uther tu. But, ech haz its effis, and hwen properli yuzd, ech wil effect the result intended bī the Oþor ev ol Scriptur.

Selomen'z Señ iz evidentli intended for redig *in privat*. It trets primerili and directli tu **the affecshun** that egzists betwen huzband and

wif in ther spesific releshunz az huzband and wif. Tu the huzband and wif and tu ol hu intend tu becum huzbandz and wivz, it iz ful ev instrueshun, and wurthi ev the most carful studi.

I grant that sum ev the most beatiful descripshunz in this drama me, in the iz ev sum, sem bodi, or offensiv, or even lassivius. But this happenz, net becoz the tecst-matter iz folti; net becoz the descripshun iz corrupt or corruptin, but becoz the i ev him hu beholdz iz folti, and hiz mind iz corrupt, and he iz seeij tu se corrupshun in ol that he beholdz. Tu such a wun, ev everi object he venz he sez, if he can, the unfavorabul sid; and if it iz possibul tu discuver a fez that can be construd tu be bodi, or obsen, or lassivius, he tacsez hiz enerjez tu ecstract az much ev this element az he can. And hwī net? Ov such ar hiz ricchez! He findz delit in nuthing els! Such, tho the clas iz larj, ar tu be pitid! Such ar completli debard frōm thoz eescwizit enjōiments that Gēd intended hiz creturz tu hav. The pur in hart onli ar the hu se beuti, yutiliti, ecelens, and puriti in ol the wurcs ev Gēd.

Becoz a corrupt persun sez in a nud statu ev a humān beig onli corrupshun, iz net an argument that the nud statu iz a fountin ev corrupshun,—but rather that the sol ev him

hu iz veuij' iz a fountin ev cōrrupshun, and that the object vend ecſits the fountin tu activiti, and that the product ev this activiti ev the fountin iz the cōrrupshun sen. Ther iz an old seig that "beuti iz in the i ev him hu beholdz, and not in the object beheld;" so cōrrupshun iz not in the object vend, but rather in the i ev him hu veuz the object. Wun person wil luc with eſcewizit, elevetij, refinij dælit upon the statu ev Venus de Medisi, another wil veu this wundrus pes ev art with egzactli the oppozit effect. The i iz fierst for beholdin: the bran interprets hwet iz beheld. The i fotografs the object: the bran interprets the fotograf. If the bran be simmetric in ol its parts, if the bran ev the beholder be simmetric, a thinj ev beuti itself, its interpretashunz, uthar thinjz beij ewal, wil be thinjz ev beuti; but, if the bran wonts simmetri, if the bran iz much out ev balans, if the bran iz a thinj ev uglines itself, its interpretashunz can onli be ugli.

Sum wun me se that, az we ar born, so we or, and we cannot help heu we se objects; hweſher tu us objects ar thinjz ev beuti or thinjz ev uglines dependz upon our birth and development, over hwich we hav no control. Tu this we anſer: Az we ar born so we or at birth; but heu we or at eni tim subsequent

thertu dependz upon eur on wilz, cupuld with eur enviröments, the trenij ev thoz huz privilej or duti it iz tu instruct us, tren us, mold us &c., &c. No persun, at this staj ev the humnan famili, iz perfect at birth or at eni tim subsequwent thertru; but, thoz persunz hu atten nerest tu perfecshun mac hwet progres the aches, thru development under the gidas ev instructorz and favorij enviröments. Instrucshun, and practis, the fud ev the mind, ecsersizez the bren and cozez it tu develop accordinli. If the mind iz fed upon corrupt thijz, unsimmetric thijz, thijz ev uglines, the bren ev cors wil be unsimmetric, ugly; if the mind iz fed upon simmetric thijz, thijz ev beuti, harmoni, puriti, temperans &c., the bren becumz simmetric, a thijz ev beuti, and ceapabul ev appresheetin the beautiful in everi object it iz cold upon tu interpret. The mind iz ecsersizd bi hwet we fel, hwet we test, hwet we smel, hwet we her, hwet we se; the bren iz developt bi this ecsersiz, and in hwetever we this ecsersiz indicets. If corruptij objects onli ecsersiz the mind, then thoz parts ev the bren onli ar fulli developt that del with corrupt objects and corruptshun iz the pursut ev the persun so developt; if simmetric objects, and objects ev puriti, beuti, luvlines onli ecsersiz the mind, then thoz parts ev the bren onli hwich

del with simmetri, puriti, beuti and luvlines ar developt, and the person huz bran iz so developt inclinz tu liv a lif ev puriti and yusfulnes. In short, the mind, the activiti ov the mind, az we develop, determinz the development ov the bran—yes ov the hol bedi. Hens the poets ecspresshun—

The bedi, from the sol, its form dofh tec.

For, form the sol iz, and dofh the bedi meæ.

Selomen wez a Sientist, a Naturalist, and applid the sientific method tu the investigashun ov everi object, and fellod the sientific method in ol hiz ritinjz. In Betani he wez a master.

In Zoøoji he wez a master; and cij tho he wez, he tot thez subjects az a public lecturer.

In Art he wez a master—in hiz de the master ov the master. The man hu dezind hiz Palas at Jerusalem haz a rit tu stand on the rol ov fam bï the sid ov Pracsitez and Micel Angelo. In fact, in everi natural object hwich he veud he so the hand ov the Arcitect Divin wurcij in accordans with the loz ov beuti, yutiliti, simmetri, and fitnes ov purpus; in everifhij he constructed, he egzhibits the loz ov beuti simmetri, yutiliti and fitnes ov purpus; in hiz ritinjz he egzhibits the loz ov beuti, simmetri, yutiliti and fitnes ov purpus. And espeshalli, in this dramatic poem, he

picturz, in the happiest langwej the hiest formz in hwich beuti rezidz,—az it iz yuniversalli censed that the humān fōrm, hwen perfectli de-velopt, iz the most beautiful object the i can behold.

Solomon wez a veluminus riter, and several ev his produeshunz hav cum doun tu us. In ol his ritinjz chestnes and puriti ev stil iz apparent. Nor did this ecsellens ev stil cum ev chans: hwil he wez eminentli endoud with jenyus, in ritinj, at lest, the ecsellensi he achedv depends much upon studius appliceshun ev the rualz ev retoric and ev leesicografi. He telz his sun: “The Precher sot tu find out acceptabul wurdz; and that hwich wez ritten wez uprit, even wurdz ev trufh.” He wez a carful riter and yuzd just the wurdz that wer suted tu eespres the idea intended. Hens his ritinjz ber the closest egzamineshun; and in casez in hwich we me fel unsertin hwether we comprehend his menij, we me rest ashshurd that the difficulti iz net in the langwej he yuzez, but rather in our wont ev obiliti tu comprehend the menij ev wurdz—termz tecnicol and such az applid tu objects that egzisted and wer commonples in his de, but ar non no mor—that formd a langwej that wez yuzd in so erli a de.

Tu mac an egzact transleshun iz net possi-

bul. In everi langwej, ther ar wurdz that hav no egzact scwivolents in eni uther. For this ther ar meni rezunz:

1. In wun cuntri egzists natural objects that ar not found in meni uther cuntriz. Thez natural objects hav nemz hwich ar wel non tu the pepul hu liv in the cuntri, but imperfectli comprehended bi the pepul ev thoz cuntriz hu spec a different langwej, and liv in a cuntri in hwich thez natural objects du net egzist. Tu illustrat, in Palestin, in the dez ev Selomen, at the least, egzisted animalz the nemz ev hwich we translet, ‘ro,’ ‘hind;’ but in this cuntri we hav no animalz ev thez cindz, and the termz ‘ro’ and ‘hind’ ar net veri eespresiv tu the averej redar.—Agen ther gru in erli timz, at least in Palestin, lushus, edibul fruts, unlic eni that gro in the colder parts ev our cuntri. The nemz ev thez fruts or eni lic them, hav no egzistens in our langwej. Becoz translatorz can du no better, the col thez fruts appulz,—netwithstanding ther iz an entir wont ev evidens that appulz, such az we hav, at ol egzisted in Palestin, in thedez ev Selomen.

2. Dres and fashun vari in different cuntriz, and much mor in different ejez. The nem ev an articul ev dres wel non tu wun pepul iz net non tu another, becoz the articul iz net yuzd *and perhaps* never sen bi them. An articul ev

dres, indispensabul tu the anshents, me net at ol be yuzd bī modern fosc, and net even non tu them.

3. Methədz ev liviŋ differ widli amuŋ different pepulz; the also differ veri grætli in the sam cuntri within a feu yerz—and veri much mor in the laps ev a feu thousand yerz. The præses ev lif—the wurc pepul must du tu liv—hav nemz. Thez nemz can redili be understud onli bi thoz hu ar familyar with the præsesez, hwil thoz hu no net the præsesez no net the nemz—and hav no yus for them. Hens thez nemz du net occur in the langwej ev thoz pepulz hu du net yuz the præsesez.

4. Methədz ev travel ar net the sam in different cuntriz, nor du the remen the sam frem ej tu ej. Indeed, tu frægeli acnelej eur ignorans ev the past and tu sho the difficultiz in giviŋ a perfect transleshun ev the old Hebra langwej intu Anglo-American we me stat that we no olmost az littul respectin the modz ev travel and transporteshun in the tīmz ev Selomen az Selomen did abeut the cind ev conveens that wud met the demandz ev eur tīmz. Hens we ar illi préperd tu comprehend the meniŋ ev meni ev the termz reletiŋ tu travel then in yus, and ar wurs prépar'd tu giv, in Anglo-American, such termz az wil cœva perfect repræ-

zenteshunz əv the shinz ecsprest bī the termz found in the old Hebru tuŋ.

Such, and meni mor əv net the sam cīnd, ar the difficultiz in the we əv transleshun. Hens we must ecspect tu se nether a perfectli smuth renderij əv this Drama, nor yet wun that wil enebul us tu se in everi wurd, nor yet in everi frez, nor yet in everi sentens, just hwet the othor ecsprest tu thoz əv hiz de—tu thoz hu yuzd the Hebru langwej az he did, and understud ol its peculiaritiz. And yet we thiŋc we can, bī diligjent studi, elisit enuf tu anser ol the purposez əv eur tīmz,—indeed, ol the purposez that it wez intended tu anser tu us.

Meni commentatorz wud led us tu belev that the Seŋ əv Selomen relets onli tu the Church and tu Cr̄ist. We thiŋe this a mistec. Merrij and the famili iz the primitiv institushun,—the first institushun establisht bī Ḡod amuj men. The Church in meni particuarz iz patternd after the famili; and so clos acin in structur and in erijin ar the tu institushunz that meni əv the inspirid r̄iterz represent Cr̄ist az a Br̄idgrum and the Church az a Br̄id. Perhaps Selomen himself had a noshun sumthig līc this, Fr̄ather thiŋe he had. And, it ma be, that in ritin this poem, he intended bī shoij the hiest tip əv conjugal lif—the possibili ti and the privilegez əv a wedded twen—tu giv a general

fōr-shadoīn—a jeneral out-liniŋ ev the Cristyūn Church. If so, he sertinli accomplisht a tu-fold purpus in a veri happy we.

It iz our purpus tu tret this poem az wun that relets tu marrij. And in tretinj it, we shal trī tu let the langwej ev the poet egzhibit the leftines ev the them, the puriti ev purpus in the *dramatis personae*, the pōuer ev connqbi-al affecshun, the ever ardent dezir ev luvorz tu better the condishun ev ech uth'er, the zel ev ech tu mac eni sacrificis for the cumfarts and wel-bein ev the uth'er, the pōuer, innet, that the brīd haz in controlij and moldij the brīdgrum, the elevetij, and refiniŋ pōuer the brīdgrum egzerts over the brīd, and the blis attending a chest, devoted, wedded lif.

We ar not ev thoz hu hold that this poem relets onli tu the famili—tu wedded lif. We se in it another element—an allegoric, or mistic menij, so tu spec;—but this we suppoz tu be seconderi tu its literal significeshun. For, hēu shal we understand its allegoric or mistic significans, until we comprehend its literal—its prīmeri menij?

Its allegoric or mistic menij we lev tu thoz interpreterz huz espeshal dqt i tiz tu del with spirituql shinz and shiz mor intimetli reletinj tu the church,—not that we thiȝe this fez ev the poem *unwurthi* the leborz ev our pen; but

rather that it iz entīrlí within ther prērogativ,
and that the can du it with better grās and
mor effishentli.

The felloiŋ statments so fulli embodi our
noshunz respectiŋ sum fevez ev this poem that
we cannot refren from her introduqſiŋ them :

"The churc̄h, az wel az the sinaḡeg, resεvd
this buč jeneralli az canonical. The reial oſhor
apperz, in the tipical spirit ev his tīm, tu hav
dezīnd tu render a ceremonial appointment de-
scriptiv ev a spiritual releshun; and this səŋ
iz accōrdiŋli considerd, bī judishus rīterz, tu
be a mystical allegori ev that sort hwich
indusez a mor sublim sens en historical trūthz,
and hwich, bī the descripshun ev humān
events, shadoz out divīn circumstansez. The
sacred rīterz wer, bī Gēd'z condesenshun,
oſhorizd tu illustret his strict and intimet re-
leshun tu the churc̄h bī the figur ev a marrij;
and the emblem must hav bin stricigli becuminj
and espresiv tu the cōsepshunz ev the Juz,
sins the annecest iđeas ev peculyar misteri tu
this appointment, and imagind the marrij yun-
yun tu be a counterpart reprezenteshun ev
sum original pattern in heven. Hens it wez
performd amuŋ them with veri peculyar ser-
moniz and selemniti, and with everi shiŋ that
cud giv digniti and importans tu its rīts.
Selomen, therfor, in celebretiŋ the circumstans-

ez ev hiz marrij, wez natralli led, bī a tren ev correspondent reflecshunz, tu consider that spirituql connecshun hwich it wez ofen emploid tu simboliz; and the idea must hav bin the mor forsibl sugjested tu him, az he wez at this peried preperij tu bild a tempul tu Gđ, and therbi tu furnish a vizibul reprezenteshun ev the Hebrew church. The spirituql allegori thus wuret up bī Selomen tu its hiest perfecshun, wez veri consistent with the profetic stil, hwich wez accustumd tu predict evanjelical blesijz bī such parabolical figurz; and Selomen wez mor immedietli furnisht with a pattern for this reprezenteshun bī the othor ev the forti-fifth Sam, hu describz, in a compendius allegori, the sem futyur connecshun betwen Cr̄ist and hiz church.

But tho the wure be sertinli an allegorical reprezenteshun, meni lernd men, in an unrestrand egernes tu ecsplan the sog, even in its minutest and most obscur particulärz, hav tu far induljd ther imajimeshunz; and, bī endevurij tu n̄isli tu recensil the literal with the spirituql sens, hav bin led beyond the boundariz hwich a reverens for the sacred Scripturz shud ever prescrīb. The ideaz hwich the sacred r̄iterz furnish concernig the mystical relation betwen Cr̄ist and hiz church, tho wel accommodated tu our apprehenshun bī the

alluzhun ev a marrij yunyun, ar tu jeneral tu illustret everi particular contend in this poem, hwich me be suppozd tu hav bin intenshunalli decorated with sum ornaments appropriet tu the literal construcshun. Hwen the jeneral analoji iz obvius, we ar not olwez tu eespect minqt rezemblans, and shud not be tu curius in secij for obsecr and recondit alluzhunz. Selomon, in the glo ev an inspird fansi, and unsuspishus ev miscensemepshun or delibearet pervershun, describz Ged and his church, with ther respectiv attributs and grasez, under culuriqz familyar and agreeabul tu mancind, and egzhibits ther ardent affecshun under the othorizd figurz ev erhli luv. No similitud, indeed, eud be chozen so elegant and appozit for the illustreshun ev this intimet and spiritual allians, az a marrij yunyun, if considerd in the chest simplisiti ev its first institushun, or under the interestij circumstansez with hwich it wez establisht omuj the Juz.

This poem me be considerd, az tu its form, az a dramatic poem, ev the pastoral cind. Ther iz a sucshun ev tim, and a *cherj* ev plas tu different parts ev the palas and reial gardenz. The persunz introdust az spacerz, ar the bridgrum and brid, and ther respectiv attendants. The interchanj ev dialog iz *carrid* on in a wild and digresiv manner; but

the spechez or adapted tu the persunz with appropriet elegans. The companyunz ev the brīd compoz a cīnd ev corus, hwich semz tu ber sum rezeinblans tu that afterwardz adepted in the Greshan trajedi. Selomen and his cwen assum the pastoral simplisiti ev stil, hwich iz favorabul tu the cōmūniceshun ev ther sentiments. The poem abeundz thruout with beatiz, and presents everi-hwer a delitful and romantic dispel ev natur, panted at its most interestin̄ sezun, and descrībd with everi ornament that an inventiv fansi cud furnish. It iz justli entituld the Sēg ev Sēnz, or most cesellent sēg, az bein superior tu eni that an uninspīrd rīter cud hav produst, and tendin̄, if properli understud, tu purifi the mīnd, and tu elevet the affecshun fr̄om erfhli tu hevenli thiȝz.

“ ‘Everi part ev the Canticulz,’ ” sez a modern rīter, “ ‘abeundz in poetical beatiz; the objects hwich present themselvz on everi sid, ar the cheisest plants, the most beautiful flouerz, the most delishus fruts, the blum and vigor ev sprin̄, the swet verdur ev the feldz, flourishiȝ and wēl-woterd gardenz, plezant stremz and perennial fountinz. The uthher senseez ar represented az regeld with the most preshus odorz, natural and artifishal; with the swet singij ev birdz, and the soft vois ev the turtul; with milc and huni, and the cheisest ev

win. Tu thez enchantments ar aded ol that iz
beutiful and gresful in the huiman form, the
enderments, the caresez, the delicasi ey luv.
If eni edject be introdyst hwich semz net tu
harmoniz with this deſitful sen, such az the
ſoul proſpect ey tremendus presipizez, or the
wildnes ey the mountinz, or the honts ey the
lienſ; its effect iz onli tu hiten, bi the contrast,
the beuti ey the uther objects, and tu ad the
charmez ey varieti tu thoz ey gres and ele-
gans.' " (Bossuet's Preface to the Canticles.)

The *dramatis personae* in this pastoral drama
ar for; The brīd, the brīdgrūm, the feminin
attendants ey the brīd, stild in the tecst, the
doterz ey Jerusalem; and the mel attendants
ey Selomeu'z vinyard, or thoz mel servants
huz wure it wez tu attend and dres Solomen'z
vinyard—the mel reprezentativz ey the hol
desent ey Adam.

The brīd iz suppozd tu be the doter ey Fero,
Cij ey Ejipt, tu hum Selomen wez marrid. It
iz sed that she wez a ledi remarcabul for beu-
ti ey form and emidiabiliti ey sol; that she wez
brōt up with much car, and wel educated bi
her parents; but that she renounist the Edela-
trus relijun ey the Ejiptshanz, and embrast the
Tru Relijun, the relijun ey the Hebruz; and
that becōz ey this, her parents, brotherz and
sisterz disond her and drov her out ey the royal

famili; and that she hens becam a leborer in her father'z vinyard in the south ov Ejipt. In the vinyardz she wəz hwen Selomen lernd her histori, a part ov hwich wez so replet with her devoshun tu the religiun ov the Hebrewuz, with her beuti ov form, and emiabiliti ov mannerz, that he becam enamord ov her, and med arranjments with Fero tu tec her az his wif.

The brīdgrān iz suppozd tu be Selomen, sun ov David, Cij ov Izrael,—the man ov hum Ged declarz: “I hav given the a wiz and understandig hart; so that ther wez nun lic the befor the, nether after the shal eni arīz lic untu the;”—a man hu, perhaps, attend nerer tu perfecshun—in form ov bodi and ov mind—than eni uthier wun that haz livd, or ever wil liv.

The dōterz ov Jerusalem—ar suppozd tu be the elet ov the wimen ov Jerusalem—or ov Selomen'z cījdum—az reprezentativz ov ol the feminin dēsendants ov Adam. The dōterz ov Jerusalem, sem tu hav cōstituted a cōrus ov feminin attendants hu wer ever, or nerli ever, with the brīd, tu be her cōpanyunz, tu wet upon her, tu serv her, tu attend tu her apparel, her apartments &c., &c., and tu sher az much az possibul her fortyun, tu no ov her ol that it wez prudent for her sees tu no ov the lif ov a brīd. Thez wer tu lern ov her, and tu

fello her and tu regard her a paragon əv femal
ecsellens,—an ideal hwich the shud ever hav
befor them in the wörfer əv lif.

The mal reprezentativz, stild in the teest:
“Theu that dwelest in the gardenz;” sem tu be
thoz huz biznes it wez tu til the seil əv, tu
dres the vīnz əv, and tu gather and tec cer əv
the frut əv, Selomen’z vinyard, az a tip əv ol
mancind, everi-hwer engejd in the biznes əv lif.
Thez wer, everi-hwer and olwez, tu lern əv her
techin—both bī her presepts and her egzampul.

SOLOMON'Z SON.

Chapter I.

1 The Señ ev seyz, hwich iz Selomon'z.

2 *The Brid eesclémz*: Let him eis me with
the eisez ev his mouth: for thi luv iz better
than wín.

NOTS.

1. This vers, 'The Señ ev Seyz, hwich iz Selomon'z,' we me regard the titul ev this poem. Selomen compozd, a theuzand and fiv seyz or poemz, ol ev hwich, we deut net, wer finisht in the hiest degré ev poetic art, (Se Cigz 4: 30—32); but, this wun he declarz tu be the Señ ev Seyz hwich wer compozd bî Selomen: that iz tu se, the most eesellent ev ol the seyz hwich Selomen compozd.

For declarin this the Señ ev Seyz Selomen me hav had meni rezunz. But it semz tu me that the man rezun wez the THEM—the subject ev hwich it trets,—the relashun egzistij between the huzband and wif. The first institushun establisht li Ged in the humnan res wez marrij. This institushun iz net onli the oldest, but the most important, and the wun hwich affordz tu man the greatest cumfarts and the gretest enjoiements, and the wun out ev hwich gro the greatest blesijz. Tu s'g ev this fi:st, and best ev ol the institushunz vouchsaft tu man, and tu portre the relashunz that egzist between man and wif, the dutiz and the possibilitiz ev the marrid twan, and tu pictur the estimeshun in hwich the wif shud ever hold her huzband and the huzband his wif, iz shurli a grand adventyur, and hwen so wel dun az we find it in this drama, it me wel be stild the Señ ev Seyz.

2. *The drama beginz with a burst ev eesclumashun from the*

3 Becoz ev the savor ev thi gud eintments,
 thi nem iz az eintment pord forth, therfor du
 the virjinz luv the.

brid. In joius antisipashun ev the futyur, she esclamz : Let him cis me with the cisez ev his mouth. She then assinz a rezun for her dezir tu be cist, in the wurdz : For thi luv iz better than win.

The anshent Juz, it semz, nu wel the yus and netyur ev win. In erli dez, everi-hwer and espeshalli in Palestin, Ejipt, Gres, Rom, Spen and Carshaj, win wez mor jeneralli yuzd than tu-de and veri much mor jeneralli yuzd than it iz neu bi the pepul ev America. In meni parts it wez yuzd diluted with woter az a beverej after melz,—espeshalli bi the welshi. Tu thez pepulz coffee and te wer net non, and esceptij wīn, ther wez no egzhilarant drije. Hens, ol nu the egzhilarant effect ev win—the invigoretiq, plezhur-givij, joj-inspiriq effects ev a goblet ev win. The luv ev her huzbund—betocend in a cis—she declarz iz mor egzhilaralt—mor sustan'g—than this fur faid beverej.

3. In Palestin, and in uther Estern countriz cozmetics in' the form ev eintment wer much in vog—espeshalli in the hier wacs ev lif. Az alcohol, and uther solvents suqabul tu dizzelv substansez that conten fragrant odorz, had not yet cum intu vog, oliv oil wez much yuzd az the bes ev cozmetics and perfumz, and the oil charjd with the fragrant odorz wez cold *ointment*. The preparashun ev eintment wez the espeshal wurc ev a cind ev profeshunl caracter stild an Opethaceri.

In meni casesz the fragrant odorz wer obland from gumz, rezinz, barcs and the lic. Thez wer redust tu peuder bi the Opeth scari, soct in woter for a loj hwil, incorporated with oil bi stirij, subjected tu het until ol the woter wez evaporated, and then strand tu form a cler liwid.

Hens, an eintment, preparid in this wa, wez net solid, az eintments that we yuz ar, but rather a licwid—eli and bland—ezi tu por, ezi tu appli tu the fas, har, hed, handz or clothij and redolent ev egzhilarant perfum. Hens “eintment pord forth” wud sun render the ar ev an apartment fragrant with its perfum and ol therin wud shar its egzhilaratiq influens.

The frez “savor ev thi gud eintment” I understand tu be fig.

4 Dro me.

The corvs ev attendant virjinz appruviyli ecs-clem: We wil run after the.

The Brid stats: The Cij hath brot me intu hiz chamberz.

The corvs ev attendant virjinz appruviyli ecs-clem: We wil be glad and rejeis in the; we wil remember thi luv mor than wîn: the uprît luv the.

Urativli yuzd, in lu ev the frez, "the influens ev thi gud cwalitiz." Hens we ma understand the passaj: Becez ev the influens ev thi gud cwalitiz, thi caracter iz ever egzertij its egzhilarant influens, and for this rezun du the virjinz luv the.

4. In the fraz "dro me" I shiyc the brid intimats her felin ev imperfecshun, and wont ev perfect adaptashun tu her bridgrum'z nedz and dezerts, and invocs hiz influens tu inclin her studiisi tu him, that bi studiijg hiz caracter, test, and nedz she wil becum better molded tu hiz ideal ev perfecshun, and better suqed tu hiz nedz, az a companyun. The corus ev virjinz attend her, apprûv ev her cors ev acshun, and ecsclam, "we wil run after the," in hwich the declar that tha wil mac hast tu conform tu her sentiments and tu her wa ev dwig in ol thigz respectig the tretment ev a bridgrum.

In the ecsprehun "the Cij haz brot me intu hiz chamberz" she shoz that she realizez the pozishun that she iz neu tu hold, and that she felz that she haz bin bi this act ev the Cij hili enurd.

The corus ev virjinz then shu ther approval ev the cheis the cij haz mad in selectijg her az a brid, the shar in the enur and happiness that iz folijg tu her, and declar that the wil ever remember the puriti ev her luv, and that ol that ar uprît apprûv her cors, and luv her becoz ev the frâncnes ev her manner, and her zel tu be a faithful wif.

The declarashun "the uprît luv the" iz sertinli a hi encomium, and shoz heu cenli the attendant corus ev virjinz persev her motivz and endors her conduct.

5 ¶ am blac, but cumli, O ye döterz ev Je-
rusalem, az the tents ev Cedar, az the curtinz
ev Selomen.

5. Tu be lysisid, this vers nedz tu be transpozd, we thijs, sum-
hwet thus: ¶ am blac, az the tents ev Cedar, but cumli, O ye
döterz ev Jerusalem, az the curtinz ev Selomen.

Ther ar thož hu assyū that the brid ev hwich Selomen sigz in
this poem wez the döter ev Faro, Cig ev Ejipt; that this döter
erli renenust the Edelatrus wurship ev the Ejjipshunz and em-
breſt the Tru Relijun, the relijun ev the Hebruz, and bī duig
so incurd the displeshur ev her parents, brotherz, sisterz &c.,
and wez for thiſ effens sent out ev the reial famili intu the
south ev Ejipt and ther compeld tu tend vinyardz and the lie;
that hwil ther, in that occupashun, she became sun-burnt-toni
or broun,—blac az we se; that Selomen herd ev her, ev her ad-
herens tu the Tru Relijun, ev her accomplishments, beuti, up-
ritnes, &c., becam enamord with her, and med a contract with
her father, the Cig ev Ejipt, tu marri her, (I Cigz, 3:1). Accord-
igli hwen she cam north tu Jerusalem, she found herself amoy
thož ev hwiter scin, and mor delicate complecshun. She felt that
for her apperans an apoloji wez du and that an eesplanashun
shud be mad. Therfor she entrets them tu luc net upon her be-
coz she iz blac—that iz, that the shud net disden her becoz she iz
blac—sun-burnt—the rezult ev eespozhur tu the wether and
ardus wure beneath a semi-tropic sun; and admenishez them that
ther ar uther cwalitz and grasez that transcend hwitnes ev scin,
and delicateſnes ev complecshun—namli, beuti ev form, simmetri
ev parts, perfecshun ev fizic', jentulnes ev mannerz, a trend in-
tellect—hwich severäl cwalitz yunitend in wun persun constitutioñ
cumlines, wez her espeshal fortyun. In respect tu cumlines—
perfecshun ev form, development ev fizic' and mental treniñ,
she must hav cenli felt her superioriti over the döterz ev Jerusa-
lem and must hav bin fulli convinst that perfecshun ev form wud
enabul her tu ever menten this superioriti, els she cud net hav
dard tu mae such a bold statment az Selomen her puts in her
meuth: Tho ¶ am az blac—az sun burnt—az the wether-beten,
mildud tents ev Cedar, ¶ am az cumli az the curtinz that form
the draperiz ev Selomen'z Chamberz.

6 Luc net upon me, becoz I am blac, becoz the sun hath luct upon me: mi murther'z children wer angri with me; the mad me the cuper ev the vinyardz; but min on vinyard hav I not cept.

7 *The Brīd addresez the Bridgrum:* Tel me, O thou hum mi sol lufeſh, hwer thou fedest, hwer thou maceſt thi flec tu rest at man: for hwī ſhud I be az wun that turneſh aſid bi the flecs ev thi companyunz?

Cedar iz the nam given tu that part ev north-western Arbia that joinz Palestin. The pepul wer descendants ev Ishmael; the wer nomadic in habits and subsisted bi tendij flecs and herdz. The dwelt in tents and muvd from ples tu ples at wil.

Ther tent cuverz wer net med ev hwīt material az tents neu ar,—ev cotton, linen, or hemp. The wer med, perhaps, from the her ev camelz and blac gots: hens the ecpreshun: "blac az the tents ev Cedar."—Heweuer the wurd her translated blac, rather menz "darc az the erli don."

The frez "doterz ev Jersusalem," I thinc menz, her attendant corus ev wimen az reprezentativz ev ol the femalz ev the human ras. The wurd doter iz efen yuzd tu signifi wimen in jeneral (Se Preverbz XXXI: 29).

6. "Mi on vinyard I hav not cept" me men: Bizi in tendij the vīn, in the open ar, beneath a semi-tropic sun, I hav not rezorted tu thoz artifishal shedz that mit hav cept of the tannij rez ev the sun, nor so drest miself az tu prevent frem mi fas, nec, armz, and handz the aſces ev the hot, tannij ar, nor yet rezorted tu the yus ev thoz cezmatics that mit hav prevented the "tan," or remuvd it az fast az it formd. I preferd hwil ther tu attend tu the biznes assind me, and adapt miself tu mi envirenz; and neu that mi wūrc iz chanjd, I ecpsect tu appli miself az seduliusli tu it, tu conform tu ol thigz that mi nū vocashun recwirz, and be molded intu hwētever mi prezent envirenz shew me.

7. *The brīd tu be mor sertin az tu her duſi in her nā rela-*

8 The Brīdgrūm addresez hiz Brīd : If thou no net, O thou fairest amug wimen, go thī we forth bī the futsteps ev the flet, and fed thī cidz besid the shepherdz' tents.

shunz ascs for instrucshun az tu hwar she shal be empleid tu the best advantej tu her brīdgrūm. In this incwīri she shoz gret solisitashun lest she shal unwitigli be empleid rather tu the advantej ev hiz companyunz than tu the advantej ev himself. In this incwīri ther iz a sho ev gret prudens, and ev a cwaliti that can onli ender her tu her brīdgrūm. The brīd that so zelusli sees her brīdgrūmz interests iz shur tu enjender in the buzum ev the brīdgrūm net onli the wormest, the tenderest and the most cherisjig affecshun, but also that beundles confidens, that inshurz tu her the greatest liberti, fredum and latitud ev muvment—az iz wel shon in the repli that the brīdgrūm med in the felloin vers. In this repli he specs ev her vocashun az bei lit and pleiziŋ—fediŋ her cidz—bī hwich perhaps we ar tu understand attendij tu thoz fhiȝz that enlārj and adōrn her mind, develop, tu a hier degré ev ecsellens, the beuti ev her corporeal form,—attend tu her children that tha ma verj tu perfecshun under her maternal gīdans; he then advizez her that in prosecutig her dutiz, she can hardli go astre, that the onli recwirment that he mecs iz that she be ever ner tu hiz flet,—hiz interests—that she me subsist upon hiz fortyun, enjoi thoz fhiȝz that ariz from hiz capital and laborz,—and net be dependant upon utherz and a nysans tu the cōmmuniti.

Tu giv grater latitud, and tu aleu the brodest yus ev the most commonplas metifor, this drama iz constructed much after the pattern ev pastoral poetri,—espeshalli so in sum ev its parts. Accordinigli, her she addresez her brīdgrūm—notwithstandij he iz Selomen, the most lernd, the wizest, and the most celebrated ev ol the ciȝz ev the erfh,—az a shepherd; and he in respondin tu her (in vers 8) assumz the shepherd'z vocashun, and addresez her az tho she wer a shepherd'z wif, and subjected tu the customz and wirc ev shepherd wimen.

Under the similitud ev a shepherd, accordin tu yusaj in pastoral poetri, Selomen iz in pozishun tu spec tu hiz brīd and tu

9 I hav cōperd the, O mi luv, tu a cumpāni ev hōrsez in Fero'z chariēts.

10 Thi checs ar cumli with roz ev juelz,
thi nec with chenz ev gold.

11 *The Brīdz attendant virjinz se:* We
wil mac the bōrderz ev gold, with studz ev sil-
ver.

spec ev her, and ev hiz affecshun for her, ev her beauti ev form,
grasez and chārnz, that wud illi becun him in the attitqd ev
a Cig. Under this similityd the brīd also, accordin tu the
yuzajez ev pastoral poetri, specs tu her beluvd, and ev him,—
the perfecshun ev hiz form and ev hiz gresez az tha apper tu
her iz, in a we that wud uthewiz apper fulsum and effensiv.

9. The brīdgrum neu addresez hiz brīd in termz ev prez,—
respectin the elements ev the beauti ev her form, and the charm-
ing effect that her juclri adz. Herupon her attendant virjinz, delit-
ed with Selomon'z ecsprest appreshieshun ev the ornamenteleshun
over hwich the hav charj—at lest tu sum ecstent—interpoz the
ecspreshun: We wil mac the bōrderz ev gold with studz ev sil-
ver; we wil ad uther ornamentiēts tu plez thi brīdgrum;—we wil
ornament thi dres—mac the bōider ev it ev gold, and the studz—
(or butunz that fasen it tugether) ev silver.—A richer, a mor
substanshal and a mor tastful trimmijg tu the dres ev a ledi, even
if she be Fero'z dōter, and Selomon'z brīd, can hardli be consevd.
And then let it be rememberd that in planij this ornamenteleshun,
(az in ol uthew cases in hwich art iz so richli displad in this poem,) Selomon iz the oshor,—the effect iz the result ev hiz mach-
les artistic jenyus.

We ma assum that the hōrsez driven tu Fero'z Chariet wer
noted for "stil," and the harnes for splendor. Az Ejipt bōrderz
upon Gracia, the cuntri in hwich the hōrs attenz perfecshun, we
ma consev that Fero'z Chariet tem (cumpāni ev hōrsez) wer ev
this famus stilish stee,—animalz ev gret beauti ev form, and ecs-
ewizit ges ev carrij. That the brīd, az wel az Selomon himself,
had efen admird her father'z tem udornd with ol that art, sup-
ported bi regal weifh, cul du, iz net tu be deuted; and that in

12 *The Brid declarz:* Hwil the Cij sittefh at hiz tabul, mi spienard sendefh forfh the smel therov.

13 A bundul ev mir iz mi wel beluvd untu me; he shal li ol nit betwicest mi brests.

14 Mi Beluvd iz untu me az a cluster ev camfir in the vinyardz ev En-ge'di.

cōperij hiz brid tu Fero'z Chariet tem, so far az beuti ev form, gras ev carrij, and displa ev ornament iz consernd, Selomen net onli cōperd her tu that with hwich she wez veri familyar, and hens cud fulii comprehend, but tu that hwich, perhaps, for "beuti and stil" wez celebrated az machles.

12—14. Hwil the Cij sittefh at hiz tabul, that iz, hwil the Cij iz entertainij hiz reid gests at bagewets, mi spienard sendefh forfh the smel therov: that iz, thoz grasez hwich ar natural tu me and thoz embellishments hwich ar the results ev mi yanyun with wun so wel calculated tu develop in me refind ewalitiz, and tu adorn me with thoz rich juelz that set the elements ev mi beuti in the best lit, so that I apper tu the best advantaj, ever egzert a cherful, enlivenij, elevatij, refinij influens, az spienard ever sendz forfh its plezant egzhilaratiq odorz.—Tu sit at hiz tabul—tu entertain hiz gest in a public wa. Az she formid a part ev the compani, she wud be a ledij object ev attracshun and inspir lif, digniti, gras and a spirit ev refinement and cultyur that wud tend net onli tu plez, but tu purifi and elevat.

Spienard wez a veri rar and a veri costli perfum, much yuzz bi thoz hu cud afford it. It iz celebrated az the swetest, most agreeabul, and most egzhilarant ev ol the perfumz yuzz bi oriental pepul, (Se chap. IV.; also Marc XIV: 3—5; also Jen XII: 3—5).

Bi the oriental pepulz hu liv in worm climates, perfumz ar much mor yuzz, becōz much mor needed, than the ar bi the pepul ev Amerika. The yus ev a perfum iz thre fold:

1. It excites the olfactori nervz agreabli, and producez an egzhilarashun in ol hu smel it.
2. It iz, tu a sertin ecstent, disinfectant—and destruz, decom-

pozez or renderz nūtral, thoz odorz and effluvia that ar necshus.

3. In casez in hwich bediz ar emittij unplezant odorz, if a perfum pezzest ev prēpertiz that esit the olfactori nervz mor peuerfulli than du the unplezant odorz, we persev onli the smel ev the perfum—the bad odor iz cild or dreund.

In most wōrm cuntriz, the swet ev persunz, and uther sscrushunz, such az the product ev the glandz in the arm-pits—and elshwar, iz offensiv and veri depresij tu ol, even hwen the persun bathz efen. Hens the ned ev disinfectants tu destrei az much az possibul thoz offensiv odorz frem hwich the cannot frē themselfz in eni uther we, tu dreun thoz the cannot destrei, and tu cep, az li az possibul, the spirits, hwich, without the egzhilarant effects ev the perfum, wud be deprest. Hens the custum, amug oriental pepulz, ev springlin the florz ev gest-chamberz with perfumz, and that ev offerij gests perfumz az sun az the enter thes heus.

The nardz or perfumz ev the anshent pepulz ev the Est wer veri numerus; but spic-nard, the oil frem the spics ev the plant *Patrinia jatamansi*, camtir, mir, aloz, and casha or cinnamon, wer the cheisest and the most selebrated.

Respectij the camfir ev the anshents we no veri littul. It semz tu hav bin a selebrated perfum; perhaps sumhwet yuzd in medisin, az wer ol uther substanzes that wer gud perfumz. Sertinli the camfir ev the anshents iz not identical with the camfir nou yuzd az a medisin.

Mir haz bin selebrated frem the erliest tīmz for its egzhilarant, plezant odor. It iz a gum-rezin hwich formz eut ev the sap hwich uzez frem the barc ev the plant hwich betanists col, *Balsamodendron myrrha*—a smol tre that groz abundantli in *Arabia felix*. It occurz in terz or smol irregqlar pesez veriiq in siz frem that ev a hazelnut tu lumps an inch and a haf in diameter. It haz a veri agreeabul, egzhilarant odor, a sumhwet bitter tast, with sum degré ev astrinensi. Az a medisin it iz yuzd az a stimulant tonic. Anshent fizishanz prizd it mor hili than modern wunz du.

Hwil the best mir iz brot frem *Arabia felix* the forests ev the nōrthern cost ev Africa, and thoz ev the Est Indiz, abeund in the Mir-tre and furnish most ev the articul nou found in marcat.

The Mir-tre iz smol “with stunted truje, cuverd with a hwilish gra barc, furnishit with ruf abortiv branchez terminelly in

15 *The Bridgrum repliz:* Behold, thou art
fer, mi luv; behold thou art fer; thou hast
duvz' iz.

spinz." It haz ternet levz and groz "in dworfish thicets, intersperst amug the *Accashiae* and *Euphorbiae*. The jus egzqdz spontaneusli and concrets upon the bare.

EN-ge'di—"the feuntin ev the cid." on the west shor ev the Ded Se. Hi up in the sid ev a step hil, amid the got pastyurz, bursts from the lim ston a sprig ev worn woter, hwich plunjez, and plashez, and porz and tricelz deun over the recs ev the hil-sid til it rechez a narro plan that egzists between the hil and the se. Thru this narro plan the ril floz tu the se—renderij the soil fertil, and converting the littul plan intu a most beautiful garden. The cataract formd bi the mountin ril net onli mæcs the hil sid pietyuresc', but oalso, bi the dashij ev the woter agenst the recs, and porij intu sethiq pulz, much spre iz formd hwich, absorb'd bi the er and wafted her and ther constantli caps the vejetashun ev the hil-sid bathd in a meist atmosfær—hwich net onli caps the foliej and fleuerz ev the vejetashun ever fresh and verdant, but renderz the groth ev them lusciant and the spectacul grand.

Enshentli this hil-sid wez cuverd with vinyardz, planted and tended in the most artistic wa, and famd for the luscians ev the groth ev its vînz, and the ecellens ev its graps.

Perhaps amug thez vînz gru, tu a hi degré ev perfecshun, in tufts, buachez "or clusterz" sum rar aromatic plant that, with its fleuerz, net onli helpt tu beautifi the prospect, but servd both az a beautiful nozge and a chois perfym.

Az the clusterz ev camfir groij amid the vînz upon the hil-sid ev En-ge'di serv tu beautifi the vinyardz, and bi ther fragrans minglin with the egzhilaratij odorz ev the vin, render the er in the visiniti ev this grand prospect delitful and invigoratij, so the ecellensi ev mi beluvd, net onli adz gres tu ol the charmz that F pezzes, but his gud inflens ever elevets and delits me,—ever envîrenz me with an atmosfær that condusez tu mi greatest enjeiment, and mæcs me apper tu uthers tu the best advantej:

15. *The compliment that the bridgrum her pez his brid iz hi indeed.* Beuti ev iz wez espeshallli regarded bi the enshents;—

16 *The Brid respondz:* Behold thou art
far, mi beluvd, ye, plezant: also our bed iz
gren.

and the persun ev test tu-de counts mor en the beuti ev the iz than upon the beuti ev eni uther wun shij. And r̄ili so. The iz ar the "windoz ev the sol." Thru the i we luc intu the secret chamberz ev the sol. If the i iz pur and plezant, cler, seren and grashus, it compensats for meni a defect in uther ports ev the bedi. But a bad i telz a tel ev corrupshun that egzists in everi part ev the bedi pezzesin it.

The iz ev the duv hav ever bin noted for ecselfens ev beuti,—indicativ ev jentulnes, tender affecshun and puriti.

16 Bi the ecspreshun, "our bed iz gren" ma be ment: we ar yng: we ar at that peried ev lif durig hwich luv iz ardent, the sensez csn, and the susceptibili for enjoiment the hiest,—durig hwich we count espeshalli open fizical development and perfecshun ev fizec'.—Betwen the yng and the old ther iz a grat contrast. Durig maturer yezz les estem iz had for fizical beuti, and the acwizishun ev nelej, wizdom and the development ev the hie elements ev mind ar mor regarded. Frem birfh tu defh, thru infansi childhud, adoleszens, manhud and old ej, ther iz a transzhun in hwich fizical beuti declinz and spirituāl beuti develops. The beuti and attracshuz ev an infant nedz no comment; at no uther staj ev lif haz the hymn form consisted ev so meni gresez; but spontaneusli men ripen with yezz. Under cultyur, the mind develops, refinz and simmetrizez, and attenz nerest tu perfecshun in advanzt lif. The old persun iz der—and luveli—not in paller ev scin, r̄icculd fas, gra harz, supcen iz, les ev tefh, and uther inevitabul consecwensez ev old ej, but in plezantnes ev mannerz, wizdom that cumz ev ecspriens, jentulnes that ferz tu offend and sezs tu elevat, trajewiliti that sprijz frem a censhusnes ev rectitud, and piety that telz ev a wel spent lif and a wiliges tu cwit the affezz ev lif and enterintu that "rest that remeneh tu the pepul ev Ged."

Selomen puts in the meush ev his fizicalli beautiful yng brid, not the coshus langwej ev an ecspriens, prudent metron, nor yet the spech ev a wiz, coshus grand-mother, but rather the egzuberant wurdz ev an ardent, infatuated, impulsiv yng virjin.

17 The bemz ev eur heus ar sedar, and eur
rafterz ev fir.

Chapter II.

1 *The Bridgrum declarz: I AM the roz ev Sheren, and the lili ev the valliz.*

He adapts the langweij tu the ej ev the spicer and the them under discussun.

17 She spacs ev the yunyun, that the hav formd az wud spec ev a bildip. The timberz, the bemz that ti it together and giv it stregh and firmnes, ar ev sedar—the wud that wez celebrated amuj the Jaz for stregh and durabiliti, beuti and elegans; the rafterz, the rusin, that hwich protects from the storm and the sun, ar ev fir,—the timber, necst tu the sedar, most noted for beuti ev finish hwen wurct, and most noted for durabiliti,—thus simbelizin the stregh ev ther yunyun, the permimens ev ther yunyun and the protechshun and shelter (tu her at lest) hwich ther yunyun effects.

NOTS.

1. The Bridgrum her declarz hisz censhusnes ev hisz beuti, hisz wruthines and hisz influens.

SHEREN "iz that brod rich tract ev land hwich liz between the mountinz ev the sentral part ev the Holi Land and the Mediterranean Se—the northern continuashun ev the *Shefela*." This wez a district ev "pastyur for cattul, hwer the reial herd ev David grazd; the beuti ev hwich wez az jeneallli recognizd az that ev *Carmel* itself." This plan abounded in fleuerz ev great beuti,—espeshalli the tul, grasil and stricij scwil—ev fragrant odor, "a simile for ol that a lover wud ecspres."

"The roz ev Sheren" iz suppozd tu be a bulbos plant ev the lili order,—the *Narcissis Tizzetta*, a beautiful and veri fragrant scwil, and net a plant ev the roz order, az botanists ret fleuerz.

För sentyuriz, commen pepul hav bin inclind tu col eni esewizitli beautiful fleuer ev hwich tha du net no the proper botanic

2 Az the lili amuj thornz, so iz mi luv
amuj the doterz.

3 *The Brid rep̄liz:* Az the appul-tre amuj
the trez ev the wud, so iz mi beluvd amuj the
sunz. I sat deun under hiz shado with gret
delit, and hiz frut wez swet tu mi test.

4 He brot me tu the baȝewetiȝ heus, and
hiz banner over me wez luv.

nem, a roz or a lili. Ov this circumstans no dout, the translat-
orz ev eur Bibul tuc advantej hwen secij a nam for the fleuer
her cold "roz ev sheren."

Nor hav the gen impardendabli astra sins the term *roz* haz ev-
er bin applid tu the most beautiful ev fleuerz.

Hwet particular plant iz ment bi "the lili ev the valli" iz veri
unserin. Ther ar several shoi speshez ev lili groij wild in the
Holi Land, but tu hwich ev them this iz rferd it iz not possibul
tu tel. Dr. Thomas (in the Land and the Buc, i. 394) describz a
lili that semz tu anser the recwirments. He stats: "This Hale
lili iz veri larj, and the inner petalz met abov and form a gorjus
canopi, such az art never approcht, and cij never sat under, ev-
en in hiz utmost glori. * * * We col it Hale lili becoz that
it wez her that it wez first discouverd. Its botanical nem, if it
hav wun, I am unaccewted with. * * * Our fleuer delits
most in the valliz, but iz also found en the mountinz. It groz
amuj thornz, and I hav sadli laserated mi handz in eestractij
it from them. Nuthij can be in hier contrast than the lucsuri-
ant velvety softnes ev this lili and the crabbed, tangguld hej ev
thornz about it. Gazelz stil delit tu fed amuj them; and yu
can scarsli rid thru the wudz noith ev Tabor, hwer thez liliz
abeund, without fristenig them from ther fleueri pastyur."

2. The bridgrum neu not onli declarz the eescwizit beauti,
purity and luvlines ev hiz brid, but also contrasts her ewalitiz
with thoȝ ev uther wimen, az the ewalitiz ev the liliz ar con-
trasted with the thorn, amuj hwich the gro.

3. She declarz the confidens that she haz in her bridgrum;

5 Ste me with flagenz, cumfurt me with appulz; for I am sic ev luv.

6 Hiz left hand iz under mi hed, and hiz rit hand doth embres me.

7 I charj yu, O ye doterz ev Jerusalem, bi the roz, and bi the hindz ev the feld, that ye stir net up, nor awec mi luv, til he plez.

the influens he haz over her and her appreshieshun ev hiz support and car over her. She contrasts this fitnes ev her bridgrum tu brig support, cumfurt and happiness tu her, tu the fitnes ev uther men, az the appul-tre iz contrasted with the wild trez ev the forest.

Just hwet tre iz ment bi the term appul iz a matter ev disput. The term appul, bi the anshents, wez yuzd tu signifi olmost eni cind ev edibul frut that gru upon trez—larj or smol. The appulz ev the Holi Land ar scarsli edibul; the cwinsez that gro ther ar veri fragrant, and ther frerangs iz veri agresabul and veri egzhilarant, but the cwins iz net “swet tu the test.” The sitren-tre hwich iz ner acin tu the erenj, az wel in apperans and refreshijg and restorativ ewalitiz ev frut az in apperans and egzhilarant frerangs ev foliej and fleuer, groz ther, and meni thijs this iz the tre indicated. Ørenjez neu gro in Palestîn; but meni deut that tha did in the tim ev Selomon. It iz belevd that the erenj ev Palestîn haz bin introduszt within a feu sentyuriz.

The erenj or sitren sem tu pezzes the ewaliti assind tu the tre and frut her menshund.

5. Flagenz ar bettulz or vesselz for containij licwidz—mostli win, or milc. The term flagen iz her yuzd az a figur ev metenimi; win, that hwich iz contend in flagenz, iz sertinli the thin tu be yuzd tu “sta” her, or tu stimplet or support her.

6. “This iz a reprezenteshun ev the tenderest affecshun ev a huzband for hiz wif hwen he sez her in danger tu fent.” *Bp, Patrick.*

7. She her shoz her tender cherishiij regard for her bridgrum and solisitashun for hiz cumfurts. She speccs ev him az enjeiij

8 *The Brid statz*: The veis ev mi beluvēd!
behold, he cumeth lepij upon the mountinz,
scipinj upon the hilz.

9 Mi beluvēd iz lic a ro, or a yng hart:
behold, he standeth behīnd our wōl, he lucefth
forth at the windoz, shoij himself thru the
lattis.

a nedded cwiet nap—that me be advantajus after a sezun ev teil,
eespozhur, ayzieti, or les ev slep dyrinj a presedij nit. In this
charj she shoz a regard for him, hiz nessessitiz, hiz cumfurts, and
hiz enjouments that iz net inferior tu that hwich she haz just de-
clard that he held for her.—Indeed, affesshun and regard must
be reciprocal, the ar grofhs that depend upon resiprocal encur-
eijment;—ether cannot atten a hi degré in the brest ev the wun
without that mutual encurejment hwich emanets from, an egzist-
ens ev a cindred element in the brest ev the uther. Neglect
on the part ev the wun saps the grofh-substans and dwørfs the
grofh in the brest ev the uther—if indeed it duz net starv the
vital element intu dece and deth.

That Sôlomen puts both ev thez declarashunz in the meufh ev
the wif, iz remarcabul. But the secwens in hwich the fello iz
the natural wun,—first the sutor'z part iz acted and then that ev
her hu iz sot. This faz ev conjugal relashun cud scarsli be bet-
ter portrad.

“The roz and hindz ev the feldz ar plezant creturz, but ecs-
sedigli timorus; and so ar introdyst az witnesez tu the charj her
given, hwich iz indeed a selem adjurashun, net bi them, but *in
ther prezens*.”

8. The brîd reprezentz her beluvd az havig bin absent for a
tîm, for sum coz. Hiz return she ageshusli awets, until at last
she herz hiz veis, hwerat she bursts forth in thi's eloquent stran.
In her descripshun ev hiz return, she shoz net onli hiz ajiliti and
spritlines, but also hiz yuſhful, jelli plefulnes, and a tendensi tu
acts that can onli be the rezultants ev familyariti. The *hant*
(*dama vulgaris*) iz a beautiful animal ev the der famili, (*cervidae*).

10 Mi beloved spec, and sed unto me, Riz
up, mi luv, mi far wun, and cum awe.

11 For, lo, the winter iz past, the ren iz
over and gon;

12 The fleuerz apper on the erth; the tim
ev the sinij ev birdz iz cum, and the veis ev
the turtul iz herd in our land;

13 The fig-tre puttefh forth her gren figz,
and the vinz with the tender grep giv a gud
smel. Ariz, mi luv, mi far wun, and cum
awe.

14 O mi duv, that art in the clefts ev the
rec, in the secret pleasez ev the starz, let me se
thi countenans, let me her thi veis; for swet iz
thi veis, and thi countenans iz cumli.

It iz noted for simmetri, nimbulnes and fletnes, oltho in thez
cwalitiz it iz sumhwet inferior tu the ro.

The ro or gazel (*gazella dorcas*), iz a speshez ev antelop noted
for fletnes, luvlines and beuti ev form. "The larj, ful, seft iz ev
the gazel haz leg bin the them ev oriental prez."

10—14. The term "turtul" iz her yuzd for the term turtul-duv. In Palestin, duvz and pijunz wer veri nymerus and
formd a considerabul articul ev fud. Øv duvz ther wer several
speshez, and ev thez speshez "the turtul duv (*turtur auritus*)
iz * * * the most abundant." Another speshez; the rec-
duv, (*columba livia*) iz veri abundant, and med its hom in reci
ravenz, and uther pleasez formd ev recs, upon the lejez ev hwich,
and in the resesez ev hwich, and in the clefts ev hwich it bilt its
nest, bred its yuj, and hid owa in tim ev danjer, or hwen it
wisht tu censel itself frem public gaz. Hens the ecpreshun in
vers 14: *O mi duv, that ar in the clefts ev the rec, in the secret
pleasez ev the starz, let me se thi countenans, let me her thi veis.*

15 Tec us the fœsez, the littul fœsez that
spoil the vînz; for our vînz hav tender graps.

16 *The Brid* stats: Mî beluvèd iz mîn,
and I am his; he fedeth aman the lili.

17 Until the de brec, and the shadoz fle
awe, turn, mî Beloved, and be thou lic a ro or
a yun hart upon the mountinæ ev Beþter.

The duv haz leng bin celebreted for beuti, luvlines and agreea
bulnes ev veis az wel az ev form and plymaj. "From its habit
ev perig for lif, and its fideliti for its met, it wez a simbol ev
puriti." In addresij the brid az a duv, the bridgrum net onli
yuzes an enderij term, but wun that iz veri eulojistic.

The duv iz a migratori bird—levij Palestine in otum for a
wörmer clîm, and then returnij at the advent ev sprig. Dr. W.
Smith sez: "Ther iz, indeed, no mor gretful pruf ev the return
ev sprig in Mediterranean countriz than the veis ev the turtul.
Wun ev the first birdz tu migrat nörshwardz, the turtul, hwil
uther sejsterz ar herd cheffli in the mornij, or, onli at intervalz,
immediatli en its arrival porz forsh from everi garden, grov, and
wuded hii its melanceli yet swathig ditti, unsesigli from erli don
til sunset." The fellowij parafrez iz beatiful:

"Get the up, mî companyun,
Mî luvli wun, cum awa :
For lo! the winter iz past,
The ran iz over, iz gen,
The fleuerz ar sen en the erfh :
The sezun ev the sej iz cum,
And the veis ev the turtul iz herd in our land,
The fig-tre puts forth its gien figz,
And the vin'z tender graps yeld a fragrans :
Oriz, mî companyun, mî far wun, and cum."

10-18

15. The fœsez ev Palestine wer veri fend ev graps. Tha wer
veri numerus, and veri destructiv tu the vînz—âu running over
them, terig them down and the lic.

Chapter III.

1 *The Brid stets:* Bi nit en mi bed E sot him hum mi sol luveth: E sot him, but E found him net.

2 E wil riz neu, and go about the siti in the strets, and in the brod wez E wil sec him hum mi sol luveth: E sot him, but E found him net.

3 The wetchmen that go abeut the siti found me: tu hum E sed, So ye him hum mi sol luveth?

4 It wez but a littul that E past from them, but E found him hum mi sol luveth: E held him, and wud net let him go, until E had brot him intu mi muther'z heus, and intu the chember ev her that consevd me.

5 E charj yu, O ye doterz ev Jerusalem, bi the roz, and bi the hindz ev the feld, that ye stir net up, nor awac mi luv til he plez.

6 *The Doterz ev Jerusalem ecsclam tu the Brid:* Hu iz this that cumefh out ev the wildernes lic pillarz ev smoc, perfumd with

NOTS.

6—11. The Wildernes iz that barren, or semi-dezert, district that ecstendz aleij the estern part ev Ejipt and the Red Se. Thru this district Faro'z doter wud naturalli cum, on her jurni from her father'z cindum tu Selomen'z heus. Hens the incwiri med bi the doterz ev Jerusalem, ev the virgin herself: "Hu iz

mir and frācīnsens, with ol pōuderz ev the merchant?

7 *The Brid addresez her companyvnz:* Behold hiz bed, hwich iz Selomen'z; thre-scɔr valyant men ar about it, ev the valyant ev Izrael.

8 The ol hold sordz, beiŋ eespert in wör: everi man hath hiz sord upon hiz thi, becoz ev fer in the nit.

9 *The Dōterz ev Jerusalem stat:* Cig Selomen med himself a chariet ev the wud ev Lebanon.

10 He med the pillarz therov ev silver, the bōttum therov ev gold, the cuverij ev it ev purpur, the midst therov beiŋ pevd with luv, for the dōterz ev Jerusalem.

this [Faro'z dōter] that cumeth out ev the wildernes."—The speuz insted ev anseriq thaſ flatteriq incwiri, bi telij them ev her reial birth, and parentej, her opportunitez for cultyur, resiſtment, rich' dres, jewelri, and the verius perfumz that the prinsli onli eud hav, advizez them tu net luc at her az a paragon, or a sampul ev grandur, but at Selomen, and the shipz hwich ar hiz—at hiz bed chamberz—hiz soljerz—hiz chariets, *et cetera*.

FRACINSENS iz "a vejetabul rezin, britul, glitterij, and ev a bitter test, yuzd for the purpus ev sacrificial fumigeshun. It iz obtend bi succeſſiv insizhunz in the barc ev a tie cold the *arbor thuris*, the first ev hwich yeldz the pureſt and the hwitest cind; hwil the produs ev the after insizhun iz spotted with yello, and az it becomz old hazez its hwitnes oltugeſter. The Hebruz imported thaſ frācīnsens from Arabia, and mor particulerli from Saba."—*Smith's Dic. Bib.*

"Pouderz ev the merchant" wer costli perfumz yurd in the pouderd stat tu perfym the apparel &c.

11 *The Brīd eesclamz*: Go forth, O ye dōterz ev Ziēn, and behold cīj Selomen with the creun hwerwith his murther creund him in the de ev his espeuzalz, and in the de ev the gladnes ev his hart.

Chapter IV.

1 *The Bridgrum addresez his Brīd*: Behold, thou art far, mi luv; behold thou art far; thou hast duvz' iz within thi lecs: thi her iz az a fleg ev gots, that apper frēm mount Gilead.

Tu sho the menij her mor fuli we me be alleud tu parafrez thus: Hu iz this that cumefh out ev the wildernes, perfumd with mir and frājcinsens, with ol the poulderz ev the merchant, emitig, or sendig up, ther fragrant odorz, lic pillarz ev smoc, that riz hwen insens iz burnd upon the sacred oltar.

NOTS.

1. The brīdgrum set aglo bī the panejiric spech ev his ardent brid, accests her in the most lōdutiv termz. The termz ev lōdeshun her yuzd cannot be ecesseld. In his panejiric he first menshunz thoż thijz that ar most conspicus in the fiziegnomi ev a persun and hens most peuerfulli attract wunz attenshun. Frēm thez he desendz tu thoż ev les preminens and thoż ev hwich it iz mor delicat tu spec.

The her ev the Angora got (*Capra angora, Lin.*) wez veri fin, lej, yelloish in hu, veri smuth and glesi. This speshez ev got iz sed tu hav fed ecstensivli upon mount Gilead. Uther speshez ev got ther ar hwich hav shorter and darcer her, and ar les selebreted for beuti ev cuverij. Her beutiful tresez sem tu be compard, in this frez, tu the beutiful cuverij ev the Angora got. Hens the poetic pardfrez:

“Thi her iz lic a fleg ev gots,
That breus upon mount Gilead.”

2 Thī tēfh ar līc a floc ev shep that ar even shorn, hwich cam up from the weshij; hwerov everi wun barefh twinz, and nun iz barren amuj them.

3 Thī lips ar līc a thred ev scarlet, and thi spech iz cumli: thī tempulz ar līc a pes ev a pumgronet within thī locs.

4 Thī nec iz līc the teuer ev David, bilt for an armori, hweron ther han a theuzand buclerz, ol sheldz ev mīti men.

2. In this eulogium, the simmetri, the evennes, hwitnes and unbrocen order ev her tēfh iz most admirabli ecsprest.

“Thī tēfh ar līc the shorn floc,
Hwich hav cum up from the weshij ples,
Ol ev hwich hav twinz,
And nun amuj them iz berevd.”

The tēfh ar in parz; ech twth haz its fello, its counterpart, in the oppozit jo, az tho the wer twinz, entitiz ev a singul birth.

3. Thī lips ar thin, wel formd and rubi culurd,—such az ar reewird tu ad eufoni tu the veis and a charm tu the cōuntēnans.

“Līc the twis-did thred ev crimzen ar thī lips.
And thī lajgwej iz swet.”

The descripshun her given mecs if apper that her tempulz wer partli obseurd bī, and partli surrounded bī, her her, so that the egzhibited a jentul blush ev red, frēm beneath the delicate shad, az duz a slis ev pumgronet, the culur ev hwich iz hwit tinjd with red, set with red sedz and surrounded bī a rind.

“Līc the slis ev a pumgronet,
Or thī chees amidst thī tresez.”

4. “The nec iz describd az lej, erect, slender, accordig tu the nīcest proporshun, decorated with gold, jemz, and larj perlz. It iz cōpard tu sum turret ev the sitadel ev Zien, mor lefti than the rest, remarcabul for its elegans, and net les illustrius for its

5 Thi tu brests ar lic tu yuŋ roz that ar
twinz, hwich fed amuŋ the liliz.

6 Until the de brec, and the shadoz fle awe,
I wil get me tu the mountin ev mir, and tu the
hil ev frājinsens.

7 Theu art ol far, mī luv; ther iz no spet in
the.

8 Cum with me frēm Lebanon, mī spēuz,
with me frēm Lebanon: luc frēm the top ev

arcitectur than for the trofiz with hwich it wez adornd, beij
hug round with sheldz and uther implements ev wör."

"Thi nec iz lic the tōuer ev David,
Bilt for an armori;
A theuzand sheldz ar hug up ugenst it,
Ol buclerz for the mīti."

5. "Thi tu brests ar lic tu yuŋ cidz,
Twinz ev the gazel, that breus amuŋ the liliz;"

delicet and smuth, standig eewalli prominent frēm the ivori
buzum. The animal with hwich the ar compard iz a crētur ev
ecscwizit beuti, and frēm that sircumstans it derivz its nem in
Hebru. Nūshiq can be imajind mor truli elegant and poetical
than thez passaje; nūshiq mor apt or espresiv than thez com-
parisunz. The discouveri ev thez ecselfensiz, heuever, onli servz
tu increas our regret for the meni beautiz hwich we hav lost, the
perhaps superior grasez, hwich ecstrem anticwiti semz tu hav
overcast with an impenetrabul shed."

8. The term Lebanon iz applid tu tu meuntin ranjez in the
north ev Palestin, trendig N. E. and S. W. for a hundred milz.
The renj nerest the Mediterranean, iz yuzqalli stild the Lebanon
renj hwil that hwich ecstendz parallel tu it en the west iz cold
the Anti-Lebanon. The estern ranj iz the hier—havij an eleva-
shun ev 6,000 tu 8,000 fet—but rizij in wun pec, *Jebel Muchmel*,
tu 10,200 fet.

Anti-Lebanon iz a bold rij but les elevated, havij an averaj

Am'ana, from the top ev She'nir and Her'men,
from the lieuz' denz, from the mountinz ev the
leopardz.

elevashun ev 5,000 fet—rizing in pec *Hermon* tu the hit ev 10,000 fet.

Between thez tu parallel rijezi a narro fertil valli, *el Buca*—“the valli”—from 5 tu 8 milz wid.

The term from hwich the wurd Lebanon iz derived signifiz *hwit*—espresiv ev the ever hwit apperans ev thez mountin tops—az the ar cuverd with sno durin the entir yer.

Az ol naturalists du, and ol men ev brod cultyur du, Selomen delited in mountin seneri. Supposin that hiz brid had the test and the cupasiti he propozez a tur tu mount Lebanon, the leftiest hits in Palestin and bi far the most celebrated for wild, varid and sublim seneri, and bi far the most celebrated az a summer resort from the heted er ev the parcht planz ev Palestin.

“Hermen=[prominent; left] a mountin on the north-eastern border ev Palestin, over agenst Lebanon, adjoinin the plato ev Bashan. * * * It standz at the southern end, and is the culminatiq point ev the Anti Libanus ranj; it teuerz hi abuv the enshent border-siti ev Dan and the fountinz ev the Jordon, and is the most censpicqus and beautiful mountin in Palestin, or Siria. * * * It me sefli be estimated at 10,000 fet. It rizez up an ebtys, truncated con, from 2,000 tu 3,000 fet abuv the rijezi that radiat from it—thus havin a mor commandinq aspect than eni uth'er mountin in Siria. The con iz entirli naced. A cotiq ev disintegrated limston cuverz the surfis, renderiq it smuth and blec. The sno never disapperz from its summit. In sprig and erli summer, the top iz entirli cuverd. Az summer advansez, the sno graduallly melts from the tops ev the rijezi, but remanx in leq glitterin strecs, in the revenz that radiet from the senter, luciq in the distans, lic the hwit lecs that scantili cover the hed ev old ej” * * *

“But feu ev the travelerz in Siria hav gen tu the top ev Her'men, and the vnu from it haz net bin efen describd. We ar indeted tu Mr. Tristram for the folloij seech:”

“We wer at last on Her'men, huz snoi hed had bin a sort ev

9. Theū hast ravisht mī hart, mī sister, mī
speuz; theū hast ravisht mī hart with wun e v
thin iz, with wun chan ev thi nec.

pol-star for the last sies munfhs. We had luct at him from Si-den, from Tir, from Carmel, from Gerizim, from the hilz about Jerusalem, from the Ded Se, from Gilead, and from Nebo; and nou we wer lucij deun on them ol, az the stud ent from the em-best map that la spred at our fet. The onli drobac wez a lit flesi clœud hwich strecht from Carmel'z top ol alen the Lebanon, til it rested upon *Jebel Sunnin*, clos tu Bel-bee. But it lifted suffishentli tu giv us a pep ev the Mediterranean in thre placez, and amugst them ev Tir. Ther wez a hez, tw, over the *Ghor*, so that we cud onli se az far az *Jebel Ajlun* and Gilead; but Lees Huleh and Gennesaret, sujç in the æpfhs beneath us, and reflectij the sunlit, wer magnifisent. We cud scersli realiz that at wun glans, we wer tacij in the hol ev the land thru hwich, for mor than sies munfhs, we had bin in sessantli wanderij. Not les stricij wer the veuz tu the nørth and est, with the hed waterz ev the Qwej (Pharpar) rizij beneath us, and the *Berada* (Abana), in the far distans, bofh riverz marcij the corsez ev ther fertilizing stremz bi the dep grén linz ev verdqr, til the i rested on the brítnes ev Damascus, and then turnd up the wid openij ev Selo-Siria, until shut in bi Lebanon."

Such then wez the weddij tur that Selomen propozd tu hiz Bríd;—a tur, in scop, in importans ev accomplishment, and for varieti, grandur, and sublimiti ev seneri, that perhaps haz never bin macht;—a tur that no bridgrum but Selomen cud plan and ecsecut;—a tur that, in point ev instrucshun afforded, elevashun ev character enjenderd, and culturd enjeiment secyrd, feu exceptij the masterz in the siensez and in the arts, can farli comprehend. Her, in wun glans, hiz bríd cud surva the area ev her bridgrum'z cijjdum—from its senter tu its circumferens—from Jerusalem tu the Se and tu Jordon;—from Hermen tu the River ev Ejipt. Her, she luct deun upon mountin and hil, plan and valli, lac and river, fountin and stremlet. Lucij far tu the south she beheld Jerusalem, upon the hilz, and farther awa En-ge'di upon the plan ner the Ded Se, and Zoar bi the suthern terminus ev the Ded Se; and, turnij her i westward she descriid Beersheba

10 Hœu far iz thi luv, mi sister, mi spœuz!
heu much better iz thi luv than wîn! and the
smel ev thîn ointments than ol spîsez!

upon the confinz ev the Wildernes, and Gaza and Ascalen, and Ecren, and Joppa, and Sasarea and Dôr bi the Se; and beneath her fet, az a bird lucs deun upon the siti over hwich he fliz, she vœud Sesarea and Filippi, and Corazin, and Befha'sida, and Capernaum and Tiberias, and a theuzand uther plescz hwich jem the land betwen the mountinz ev Bashan and the Se.

Better prospects tu inspîr the luv ev grandur, tu elevat, enlarj ecpand and restin the sol, hav not yet found a plas in the descripshunz ev jeograferz.

Such prospects Solomen delited tu contemplet; tu such he wisht tu introdys his brîd.

Am'ana and Shenir ar mountin pœs hwich, *perhaps*, afford seneri az grand az that gend from Hermen. But cœserniy them liitul iz non.

The lienz' DENZ, no deut, wer dep resesetz, perhaps not veri azi ev acses, aleg the escarpment ev the Lebanon mountin.

Perhaps sum ev them wer clefs beneath bold cragz, from hwich wun ganz an ecsewizit veu ev sum rar pictyuresc landscep. Everi wun accustumd tu mountinerij noz hwet ecsewizit delit ther iz in vizitiy such wild natural objets, and heu canli tha appreshiat the prospect therfrom and heu minqlli tha scan everi fetur ev the envirenz. Duz eni wun se such a tur wez tu ardus and fröt with tu meni danjerz for the accomplisht sun ev David and the döter ev Fero? Let such reflect that Solomen, the greatest ev Naturalists—greatest az a botanist, gretest az a zoolojist, greatest az a jeografer—had accwird no smol part ev his practical educashun bi vizitiy just such plesez, egzaminij criticalli the formeshun therov, the inhabitants, both plants and animalz, therov, and the seneri therfrom. The nelej hwich Solomen pezzest wez such az iz peculyar tu Sientists—get bi obzervashun, ecpperiment, and inducshun;—such in short az iz accwird bi hard labor,—in the medoz, dissectij and classifij the liliz; in the mountin, dissectij and classifij the sedarz and hisop;—in the laboratori dissectij and studij the anatomij ev the

11 Thī lips, O mī spouz, drop az the hunicom; huni and milc ar under thī tunj; and the smel ev thi garments iz lic the smel ev Lebanon.

ro and hind,—ev the birdz, crepij thijz and fishez,—so that he wez abul tu “Spec ev [lectur upon az techerz du] traz, from the sedar tre that iz in Lebanon, even unto the hissep that sprigefh eut ev the wöl : he spec also [lecturd upon] ev beasts, and ev feul, and ev crepij thijz, and ev fishez.” So gret wez his lernij in Siens that “ther cam ev ol pepul tu her the wizdum ev Selomen, [tu lern ev him az students lern ev a teacher and lecturer] from ol cijs ev the erth, hwich had herd ev his wizdum.” I Cijs, IV : 32—34.

So Selomen wez net onli the most gloriis in splendor az a cijs, but the most lerned and the most brilyant az a lecturer, upon Sientific thsmz.

It iz net tu be deuted that upon this weddij tur Selomen’z lernij, wizdum, magnanimiti, scop ev comprshenshun, and puriti ev test, appreshieshun ev the beatiful and the gud, apperd tu his brid in the most gloij, the most impresiv, the most fasinatij culurz. Upon this tur she had an opportuniti tu se him unrestrand from the carz ev his cijsdum, unrestricted bi the seremoniż ev his cort and the recwirments ev a lif in a ga siti,—let lus tu enjei hwet wez most plezij tu him and tu discors upon that hwich he most prizd.

11. “The fresh meuntin brezez, fild, in erli summer with the fragrancs ev the buddij vinz, and thruout the yer with the rich odorz ev numerus aromatic shrubz, col tu mind the wurdz ev Selomen : ‘*The smel ev thi garments iz lic the smel ev Lebanon.*’ Hwen the plenz ev Palestin ar burnd up with the scorchij sun and hwen the er in them iz lic the brefh ev a furnis, the snoi steps and is-clad stremz ev Lebanon temper the brezez, and mee the meuntin renj a plezant and lucsurius retret.” *Smith’s Dic. Bib.*

Palestin iz wel suted tu the be, and huni iz everi-hwar abund. Befor the preses ev convertij the shugar hwich egzists in the jus ev fruts and the sap ev plants intu molasses and shugar

12 A garden enclozd iz mī sister, mī spēuz;
a sprig shut up, a feuntin sold.

13 Thī plants ar an orchard ev pumgranets,
with plezant fruits; camfir, with spēnard.

14 Spēnard and saffron; calamus and sin-
namon, with ol trez ev frageisens; mir and al-
oz, with ol the chef spisez:

15 A feuntin ev gardenz, a Wel ev living
waterz, and stremz from Lebanon.

huni wez olmost the onli articul yuzd for swetenij purposez.
It wez then the simbol ev swetnes, az shugar nou iz.

It wez much eten, bī such az cud afford it, with butter upon
bred ; and much yuzd tu sweten pastri.—It wez also much eten
in the com-stat.

13. “The PUMGRANET-TRE (*Punica granatum*) derivz its
nein from the latin, *pomum grandatum*, ‘grand appul.’ The
Romanz gav it the nem ev *Punica*, az the tre wez introdus from
Carshaj : it beloz tu the natural order *myrtaceae*, beij, however,
rather a bush than a tre. The foliej iz darc gren,—the flouerz
ar crimson ; the frut iz red hwen rip, hwich in Palestin iz about
the middul ev October, and contenz a ewantiti ev jus.” *Smith's
Dic. Bib.*

The frut, creund bī its calics, iz az larj az an erenj and censists
ev a rind fild with soft, rich, jysi, pulp and numerus red sedz.
The pulp or flesh ev the frut, iz reddish in culur.

The pumgranet-tre wez olwez regarded a thij ev beuti and
its frut a thij ev eesewizit delishusnes ; and the contrast ev cul-
urz in the lit, rozi red ev the pulp, the deeper red l.y ev the sedz
and ensirclip rind, wez eesewizitli beautiful.

“Heu swet iz thi luv, O mī sister, O spēuz,
Heu much better than win iz thi luv,
And the odor ev thi perfqm than ol spisez !
Thī lips, O spēuz, distil huni from the huni-com,—
Huni and milc ar under thi tuy,
And the sentev thi garments iz lic the frangans ev Lebanon.”

16 *The Brīd ecsclamz*: Awec, O north wind; and cum, thou south; blo upon mī garden, that the spīsez therov me flo out. Let mī Beloved cum intu hiz garden, and et hiz pleasant frūts.

Chapter V.

1 *The Bridgrum replīz*: I AM cum intu mī garden, mī sister, mī speuz : I hav gatherd mī mir with mī spīs; I hav eten mī huni-com with mī huni; I hav drūge mī wīn with mī milc: et, O frendz; drīge, ye, drīge abundantli, O beloved.

2 *The Brīd relates a sircumstans ev inattenshun tu her Bridgrum*: I slep, but mī hart weacefh: it iz the veis ev mī Beloved that neceth, seiŋ, Open tu me, mī sister, mī luv, mī dūv, mī undefild : for mī hed iz fild with dū, and mī lecs with the drops ev the nīt.

NOTS.

1. "Gardenz in the Est, az the Hebrā wurd indicates, ar inclozurz, en the outscirts ev teunz, planted with varius trez and shrubz. From the alluzhunz in the Bibl we lern that tha wer surrounded bi hejez ev thornz, or wōlz ev ston. For further protecshun, ledjez or wetch-teuerz wer bilt in them, in hwich sat the ceper, tu driv awa the wild bests and rebberez, az iz the cas tu this da."

2. "A neu sen her openz; and the speuz relates her conduct *en a particular eccezhun*, hwen she evidentli acted impreperli, and wəz rebukt for it." (Scot.) The langwaj is such az tu ob-

3 ¶ hav put ef mī cot; heu shal ¶ put it on?
 ¶ hav wesht mī fet; heu shal ¶ defil them?

4 Mī beloved put in hiz hand bī the hol ev
 the dor, and mī beuelz wer muvd fōr him.

5 ¶ roz up tu open tu mī Beloved; and mī
 handz drēpt with mir, and mī fingerz with
 swet-smeliŋ mir, upon the handulz ev the loc.

6 ¶ opend tu mī Beloved; but mī Beloved
 had withdrawn himself, and wez gen: mī sol
 feld hwen he spec: ¶ sot him, but ¶ eud not
 find him; ¶ cold him, but he gev me no anser.

7 The wetchmen that went about the siti

that the brīdgrum had bin unavēidabli (perhaps on biznes) sep-
 arated for a tīm frēm the brīd, and returnd tu her lat at nit.
 Hiz advent iz herd—yet net so az tu fulli awec her,—but rather
 so az tu beget a cōdīshun ev mind betwen “awec and aslēp.”
 She slumberigli hērz him,—but iz tu slepi, tu self induljent tu
 arīz, open the dor and let him in. Hiz petishun iz accumpanid
 with the rezun: “for mī hed iz fild with du, and mī lecs with
 the drops ev the nīt,” “az if a tender huzband, havin gen a lēg
 and werisum jurni, soli for the benefit and cumfert ev his wif;
 and havin traveld veri lat in the nīt, thru the cold or ren, out ev
 luv tu her cumpāni, shud, at length, be shut out ev dorz, and
 oblijd tu continu ol nīt in the stret.”

3. In her semi wecend cōdīshun ev mind, inclinig tu self-
 induljens, she recounts tu herself the rezunz or ecscusez her
 given, hwī she shud net arīz and let her huzband in, nemli: “¶
 hav put ef mī cot &c.”

Hwen she herd him maciŋ grater efforts tu gen aces tu her—
 bī puttig hiz hand in bi the hol in the dor tu se if he eud not un-
 fassen it himself, she becumz mor fulli areouzd, and arizez tu
 open the dor. But he becumz impashent ev such tretment,—im-
 pasheint ev delaz and ecscusez and departs—with evz dof tu the
 cōlz ev wun huz affeclshun cud fōl intu such a stat ev leſharji.

found me, the smot me, the wounded me; the
esperz ev the wolz tuc awe mi vel from me.

8 *I charj yu, O doterz ev Jerusalem,* if ye
find mi Beloved, that ye tel him, that I am sic
ev luv.

9 *The Doterz ev Jerusalem asc:* Hwet iz
thi Beloved mor than another beloved, O thou
fairest amuj wimen? hwet iz thi Beloved mor
than another beloved, that thou dost so charj
us?

10 *The Brid repliz:* Mi beloved iz hwit
and ruddi, the Chefest amuj ten thousand.

11 Hiz hed iz ar az the most fin gold; hiz lecs
ar bushi, and blac az a raven.

12 Hiz iz ar az the iz ev duvz bi the riverz
ev woterz, wesht with mile, and fitli set:

13 Hiz chees ar az a bed ev spisez, az swet
fleuerz; hiz lips lie liliz, droppin swet-smelin
mir:

14 Hiz handz ar az gold ringz set with the ber-
il; hiz belli iz az brit ivori overlaid with safirz:

15 Hiz legz ar az pillarz ev marbul set up-
on secets ev fin gold; hiz countenans iz az
Lebanon, ecsellent az the sedarz:

16 Hiz mouth iz most swet; ya, he iz oltu-
gether luvli. This iz mi Beloved, and this iz
mi Frend, O doterz ev Jerusalem.

Chapter VI.

1 *The Doterz ev Jerusalem incwir:* Hwither iz thi Beloved gen, O thou fairest amun wimen? hwither iz thi Beloved turnd asid? that we me sec him with the.

2 *The Brīd repliz:* Mi Beloved iz gen doun intu hiz garden, tu the bedz ev spisez, tu fed in the gardenz, and tu gather liliz.

"The gardenz ev the Hebruz wer planted with fleuerz and aromatic shrubz, besidz olivz, figz trez, nuts, or welnuts, pumgranets, and utherz for domestic yus. The cwins, medlar, sit ren, amund, and servis trez ar amun thoz enumerated in the Mishna az cultivated in Palestīn. * * * Cucumberz wer gron in them;—and prebabli also melenz, lecs, unyunz, and garlic. * * * In addishun tu thez, the lettus, mustard-plant, coriander, endiv, wun ev the bitter erbz eten with the pascal lam, and ru, ar particulerizd. * * * It iz wel non that the art ev gardening wez carrid tu grat perfeccshun in Siria. Plini (XX. 16) sez, *Syria in hortis operosissima est; indeque proverbium Graecis, 'Multa Syrorum olera.'*" * * *

"The cijz and nobulz had ther cuntri-heuzez surrounded bi gardenz, and thez wer yuzd en festal eccezhunz. So intimatli indeed wer gardenz assosiated with festiviti that horticulture and convivialiti, ar in the Talmud, denoted bi the sam term."

The term "garden enclozd" ledz us tu suppoz that gardenz wer sumthiŋ so enclozd that the wer cwit privi or vizited onli bi a feu and provided with bathz and uther appliansez ev lucsuri. But, in jeneral, the wer thiŋz ev art and lucsuri, and much vizited bi thoz hu luvd artaz embeddiŋ the Beutiful and the Gud.

Accordinj tu the Targum or Arameic Vershunz ev the Old Testament, Selomen'z Gardenz contend meni egzotic plants az wel az thoz ev domestic erijin. For Selomen'z wurdz, az her given ar: "¶ med ·me wel-woterd gardenz and paradisez, and sod ther ol cindz ev plants, sum for yus ev etij, and sum for yus ev drigcij, and sum for purpuzez ev medisin; ol cindz ev plants

3 ¶ am mi Beloved'z, and mi beloved iz
min: he fedeth amug the liliz.

4 *The Brīdgrum ecslemez:* Thou art beautiful,
O mi luv, az Tir'za, cumli az Jerusalem,
terribul az an armi with bannerz.

5 Turn awe thin iz from me, for the hav
overcum me: thi her iz az a floc ev gots that
appēr from Gil'ead:

6 Thi tefh ar az a floc ev shep hwich go up
from the weshinj, hwerev everi wun bareth
twinz, and ther iz net wun barren amug them.

ev spisez. ¶ planted in them trez ev emptines (i.e. net frut berij), and ol trez ev spisez hwich the specterz and demenz brot
me from India, and everi trez hwich produsez frut, and its bor-
der wez from the wol ev the sitadel, hwich iz in Jerusalem,
bi the woterz ev Siloa. ¶ choz rezervwörz ev woter, hwich be-
hold! ar for woterij the trez and the plants; and ¶ med me fish
pendz ev woter, sum ev them also for the plantashun hwich
rerz the trez tu woter it."

Hens we lern that Selomon'z garden wez a thiŋ wurfh vizit
ij:—a plas in hwich wun cud spend ourz ev preft, and be wel
entertand, and gratlly diverted, and refreshd from the tedium
cozd bi the carz attendant upon the administrashun ev the affarz
ev his cijdum.

4—5. The brīd havig shon her serro for the neglect ev her
husband'z interest, and her admireshun ev his gud cwalitz,
and her preferens for him abuv ol utherz, and her ardent dezir
tu be with him and tu be hwatever he wisht her tu be, he lucs
upon her, and enterz intu an ardent commendashun ev her beauti,
her grasez, and her luvlines. But hwen she turnz and lucs
upon him his affecshun wez so streŋ "that he wez holi overcum
bi it and cud no longer retan eni resentment for her lat uncind-
nes." He entrets her net tu luc him in the fas, for the luvlines
ev her iz hav overcum him.

Tir'za, an enshent Cananit siti fur-samd for its beauti.

7 Az a pes ev a pumgranet ar thi tempulz
within thi lecs.

8 Ther ar threscor ewenz, and forscor concubinz, and virjinz without number.

9 Mi duv, mi undefild iz but wun; she iz the onli wun ev her murther, she iz the cheis wun ev her that bar her: the doterz so her, and blest her; ye, the ewenz and the concubinz, and the prezd her.

10 *The Doterz ev Jerusalem, includyn the Cwenz, Concubinz, and Virjinz ecslem:* Hu iz she that lucefh forth az the mornij, fer az the man, cler az the sun, and terribul az an armi with bannerz?

11 *The Bridgrum sez tu hisz Brīd:* I went deun intu the garden ev nuts tu se the fruts ev the valli, and tu se hwether the vīn flourfisht, and the pumgranets budded.

12 Or ever I wez awer, mi sol med me lic the chariets ev Ammin'adib.

10. That the brid wez "terribul az an armi with bannerz" apperz in hwet iz sed in vers 5, namli, that her iz—lier lucs—alon had bin enuf tu overcum him.

11—13. The bridgrum in this langwej semz tu confer with the brid censernig hisz departur and return. Hwen he so her disconsolet, and so ferventli dezirig tu enjoi hiszcompani agen, his biznes ev vizitij hisz garden cam tu a cloz, and befor he wez awer, hisz sol, lic the swift chariets ev Amminadib, wez flīg tu her with ol sped. But she, "ashemd ev her misconduct and, censhus ev her unwurthines iz represented az reluctant tu believe

13 *The Doterz ov Jerusalem ecsclam tu the Brid hu semz retretinj from the cumpani:* Return, return, O Shu'lomit; return, return, that we ma luc upon the.—*The Brid ascis:* Hwet wil ye se in the Shu'lomit? *The Doterz ov Jerusalem repli:* Az it wer the cumpani ov tu armiz.

Chapter VII.

1 *The Bridgrum ecsclamz:* Heu beutiful ar thi fet with shuz, O Prins'z döter! the joints ov thi shiz ar lic juelz, the wurec ov the handz ov a cunnijg wureman.

2 Thi nevel iz lic a round goblet hwich wonteth not licur: thi belli iz lic an hep ov hwet set about with liliz.

that her bridgrum iz fulli recensild; or az net venturij tu ap proch him with her former confidens, and az retirij from the cumpani: but the doterz ov Jerusalem with gret egernes col en her tu return, that the mit behold her."

The term Shulamit semz her tu be applid az a cind ov nam tu the brid ov Selomen. Hwi this term shud be yuzz az it her iz, haz net bin satisfactorili determinid. Sum suppos that the term Shu'lomit iz identical with the Shu'nammit, and that Ab'ishag the Shu'nammit, David'z nurs, iz the persun her addrest. Such ov cors, suppos that the brid, the most preminent caracter in this drama, iz Ab'ishag. We thije it better comports with the natur ov the ces tu assum that the term Shu'lomit iz a nam hwich, for sum unnon but perhaps gud rezun, the doterz ov Jerusalem felt justifid in appliijg tu Faro'z döter,—espeshalli after her yunyun with Selomen.

3 Thī tu brests ar lic tu yng roz that ar
twinz:

4 Thī nec iz az a touer ev ivori; thīn iz lic
the fish-pulz in Heshben, bī the get ev Bath-
ral'bim: thī noz iz az the touer ev Lebanon,
hwich lucefh toord Damascus:

5 Thin hed upon the iz lic Carmel, and the
her ev thin hed lic purpur: the Cij iz held in
the galleriz.

6 Heu far and heu plezant art thou, O luv,
for delits!

7 This thi statur iz lic tu a pam-tre, and thi
brests tu clusterz ev greps.

NOTS.

Carmel iz a short but lefti mountin rij in the western part ev
Palestin ner the Mediterranean Se. It haz an altitud ev 1600
fet. It iz cuverd with wud, and fleuerig shrubz, and fragrant
erbz.

"The Flora ev Carmel" sez Schubert. "iz wun ev the richest
and most diversifid in ol Palestin, sins it yunits the products ev
the mountin with thoz ev the valli and the se-coast."

Vinyardz ar numerus in Palestin: the vin attanz an ecstraor-
dineri siz and the cluster ev greps and the berriz ar veri larj.
An idea ev the ecstent ev cultyur ev the vin in Palestin, and the
lucsuriens ev its grofh in that land ma be gand from the felloij
ecstract from *Smith's Dic. Bib.*:

"The vinz ev Palestin wer celebrated both for lucsuriian
grofh and for the immens clusterz ev greps hwich the produst.
Hwen the spiz wer sent forth tu vnu the premist land, we ar
told that en ther arrival at the valli ev Eshcol, the cut deun a
branch with wun cluster ev greps, and ber it between tu on a
staf (Num. xiii. 23). This tha did no dent for convenyence ev
carrij, and in order that the greps on that splendid cluster mit

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8 ¶ sed ¶ wil go up tu the pam-tre, ¶ wil
tec hold ev the beuz therov; neu also thi
brests shal be az clusterz ev the vīn, and the
smel ev thi noz lic appulz;

9 And the ruf ev thi meuth lic the best wīn

net be bruzd. Travelerz hav frecwentli testifid tu the larj siz
ev the grap-clusterz ev Palestīn. Schulz * * * specs ev sup-
piñ at Beitshin, a villej ner Telēmais, under a vīn huz stem wez
about a fut and a haf in diameter, and huz hit wez about thirti
fet, hwich bi its branchez formd a hut upwardz ev thirti fet
brod and leñ. ‘The clusterz ev thez estraordinari vīnz,’ he
adz, ‘ar so larj that the wa ten or twelv peundz, and the berriz
me be cempard with our smol plumz.’ * * * Strabo stats that
it iz recorded that ther ar vīnz in Margiana huz steniz ar such
az wud recwir tu men tu span round, and huz clusterz ar tu
cubits leg (*Geograf.* i. 112, ed. Kramer). Neu Margiana iz the
medern district ev Gelan’ in Per’shia, southwest ev the Caspian
Se, and the veri cuntri en huz hilz the vīn iz suppozd tu be in-
dijenus. Nuthin wud be ezier than tu multipli testimoniz rela-
tiv tu the larj siz ev the graps ev Palestīn, fren the publith ac-
counts ev travelerz such az Elliot, Laborde, Mariti, Dandini (hu
ecspresez his surpriz at the estraordinari siz ev the graps ev
Lebanon), Russel, etc. We must be content with cwotin the fol-
loig estract fren Kitto’z *Physical Histori ev Palestīn*, p. 380,
hwich iz strīcigli illustrativ ev the spīz’ mod ev carriig the graps
fren Esh’cel: ‘Even in our on cuntri a bunch ev graps wez
produst at Welbec, and sent az a prezent fren the Duc ev Rut-
land tu the Marcwis ev Recigham, hwich wed ninten peundz.
It wez cenved tu its destineshun—mor than twenti milz distant
—en a staf bi for laborerz, tu ev hum bor it in roteshun.’ The
gratest diameter ev this cluster wez ninten inchez and a haf, its
circumferens for fet and a haf, and its leñsh nerli twenti-fhre
inchez.”

“ Espeshal menshun iz med in the Bibul ev the vīn ev Esh-
cel (Num. xiii. 24, xxxii. 9), ev Sibmah, Hesh’ben, and Elea’leh
(Is. xvi. 8, 9, 10; Jer. xlvi. 32), and En’gadi (Cant. i. 14).”

for mi beloved, that goefh deun swetli, cozijng
the lips ev thoz that ar aslep tu spec.

10 *The Brīd respondz*: I am mi Beloved'z,
and his dezir iz toord me.

11 Cum, mi Beloved, let us go forth intu
the feld; let us ledj in the villajez.

12 Let us get up erli tu the vinyardz; let
us se if the vin flourish, hwether the tender
grep apper and the pumgranets bud forth:
ther wil I giv the mi luvz.

13 The mandreacs giv a smel, and at eur
gets ar ol manner ew plezant fruts, new and
old, hwich I hav led up for the, O mi Beloved.

Chapter VIII.

1 *The Brīd ecsclenz*: O, that thou wert
az mi Bruther, that suxt the brests ev mi
muther! hwen I shud find the without I wud
cis the; ye, I shud not be despīsd.

2 I wud led the, and briy the intu mi muth-
er'z heus, hu wud instruct me: I wud coz the
tu drījc ev spīst win ev the jus ev mi pum-
granet.

3 *The Brid stets tu the Doterz ev Jerusa-
lem*: His left hand shud be under mi hed,
and his rit hand shud embres me.

4 ¶ charj yu, O doterz ov Jerusalem, that
ye stir not up, nor awec mi Luv, until he
plez.

5 *The Doterz ov Jerusalem ecsclam*: Hu
iz this that cumesh up from the wildernes, len-
ing upon her Beloved? *The Bridgrum de-
clerz*: ¶ rezd the vp under the appul-tre:
ther thi murther brot the forth; ther she brot
the forth that ber the.

6 *The Brid ecsclamz tu her Bridgrum*: Set
me az a sel upon thin hart, az a sel upon thin
arm: for luv iz strog az deth; jelusi iz cruel
az the grav: the colz therov ar colz ov fir, hwich
hafh a most vehement flem.

7 Meni woterz cannot cwench luv, nether
can the fludz dreoun it: if a man wud giv ol the
substans ov hiz heus for luv, it wud utte li be
contemnd.

8 *The Brid sez*: We hav a littul sister,
and she hath no brests: hwot shal we du for
our sister in the de hwen she shal be spocen
for?

9 If she be a wol, we wil bild upon her
a palas ov silver: and if she be a dor, we wil
incloz her with bordz ov sedar.

10 ¶ am a wol, and mi brests lic teuerz:
then woz ¶ in hiz iz az wun that found favor.

11 Selomen had a vinyard at Be'al-he'men; he let out the vinyard unto cuperz: everi wun for the frut therov wez tu briȝ a theuzand pesez ev silver.

12 Mi vinyard, hwich iz min, iz befor me: thou, O Selomen, must hav a theuzand, and thoz that cep the frut therov tu hundred.

NOTS.

11, 12. Between the mountin rijeſ wer narro valliz ev gret fertiliti wel suted tu vinyardz, gardenz and the iic. It iz net posibul tu locat egzactli the sit ev Be'al-he'men. But it iz suppozd tu be wun ev thez "fat valliz" in the mountinz ev E'fraim, net far north ev Same'ria.

Frem the langwej ev thez versez it iz rezunabul tu suppoz that Selomen had a larj and veri flourishiſ vinyard at Be'al-he'men hwich he did not attend himself; that ech ev the huzbandmen tu hum he let it, ped him, for the annual rent ev it, a theuzand pesez ev silver, and that ech ev them clerid tu hundred pesez ev silver in the tendij ev it. This perhaps wez considerd the most profitabul, and perhaps the most noted investment he had. Hens the brid comparz herself, in point ev advantajeſ and privelejeſ—or profit—tu her huzband, tu this vinyard.

The wordz "*hwich iz min*" yuzd tu mæc the sentens, "*mi vinyard, hwich iz min, iz befor me,*" emphatic shew heu clerli she sez hwet her dui az a wiſ and az a member ev sosieti iz, and the folloij sentens: "*Theu, O Selomen, must hav a theuzand, and thoz that cep the frut therov tu hundred*" telz heu determined shew iz tu perform it. Mi vinyard,—the vinyard hwich I am tu attend—z miſelf;—mi were iz tu perfect miſelf in ol that can mæc me yusful, uregabul and luvli tu mi huzband. So that he shal hav a theuzand schwivolents ev mi intrinsic wurfh hwil thoz hu attend me and with hum I liv, az a member ev sosieti, shal thiyc the ar duȝ wel tu shar tu hundred.

13 *The Bridgrum directs:* Theu that dwel-est in the gardenz, the companyunz, harcen tu thi veis: coz me tu her it.

14 *The Brid entrets her Bridgrum:* Mec hast, mi Beloved, and be theu lic tu a ro or tu a yng hart upon the meunitinz ev spisez.

13. The langweij ev this vers impliz that Selomen iz about tu be absent for a tim, and iz ageshus that ol thoz in his emplei shal be attentiv tu his brid'z wants. Hens he charjez them tu harcen tu her veis, du az she directs and serv her fechfulli. Indeed, he not onli wishez ol in his emplei tu her her veis, but he also wants her tu mec *him* her it, and be attentiv tu her interests.

The wordz "theu that dwelest in the gardenz, the companyunz," deutes menz thoz malservants that ar in his emplei everi-hwer,—tilij his vinyardz and his gardenz, tendij his herdz, his palazez &c., &c.

14. Az Selomen iz about tu depart, his brid believij that his absens wil afflict her with a felij ev lonlines, entrets him tu mec hast tu return,—with his wanted spritlines, luvlines, jentulnes and tender affeclun.

WORKS PUBLISHED
BY THE
FONIC PUBLISHING HOUSE,
AT
RINGOS, N. J.

These Works are Printed in Fonic Orthography.

ANY BOOK SENT BY MAIL, ON RECEIPT OF PRICE ;
BUT, NO ORDER WILL BE HONORED UNLESS ACCOMPANIED BY THE PRICE.

All communications should be addressed, and all orders should be made payable, to C. W. Lareson.

ELEMENTS OF ORTHOEPY.

The ELEMENTS OF ORTHOEPY was prepared to be used as a textbook in the academy of science and art, at Ringos, N. J. A few volumes were sent to the editors of leading journals of education, and to such distinguished teachers as are eminent for scholarship in the field of English literature. The reception of the book was so cordial, and the criticisms upon its plan and the matter it contains were so favorable, that we concluded to place it in the market.

The work, though brief, covers the whole field of orthoepy. To accomplish brevity and, at the same time, perspicuity, the scientific method is followed in every part. The author deals first with fonics—the elementary sounds of the language; then with syllabication—the coalescing of the sounds into syllables; then with articulation—the joining of the syllables into euphonic words; and then with accent.

Under each heading, after the principles have been discussed, are enough examples to afford ample practice for the learner. To afford scope in drilling upon difficult combinations of words, following the text is a collection of phrases and sentences which are difficult of utterance. In this collection of phrases, nearly all the orthoepic difficulties of our language are met and the ways in which they are to be overcome, pointed out.

To facilitate the study of orthoepy, the work begins with an introduction discussing utterance and the hygiene of the vocal apparatus, calisthenic maneuvers, fonic laughter, etc. This part of the book is especially valuable. The work has been revised, enlarged, and entirely rewritten.

PRICE, — — — \$ 1.25

What is Said of the Book:

The American Educator, Lockport, Ill.

We recommend this work very strongly as a help to all students of orthoepy, and as a great assistance to teachers in preparing lessons upon fonics. It contains excellent drills for the vocal organs, and is thorough in every department of the study.

The Normal Teacher, Danville, Indiana.

Those who are pursuing this study, will find much in this book to interest them.

M. K. Reading, M. D., Nokesville, Va.

Any one can see that this book has grown up out of school room work. I like it for its arrangement, and for its excellent Hygienic and Physiologic teachings.

C. P. Hoffman, Professor of Music in the Bordentown Female College, Bordentown, N. J.

C. W. LARISON—*Dear Sir*: I have looked through your book quite carefully, a few times, and my general impression of the work is, that it is in a high degree logical, novel, and withal, practical. The diagrams of the elements of the language—vowels and consonants—are striking and entirely natural; and, I confess to having perused this department with genuine pleasure. * * * The calisthenic maneuvers are the very best for the purpose. * * * I have a hearty good opinion of the book, and its practical adaptedness to the end aimed at.

R. F. Y. Pierce, Principal Reading Academy, Flemington, N. J.

DR. C. W. LARISON—*My Dear Sir*: I have carefully examined your "Elements of Orthoepy," and am greatly pleased with it. I am sure it will supply a long felt want, and trust that it may find a place in every school room.

Journal of Education.—New England and National.

This little manual was compiled by the author as a textbook. The author has invented diagrams, suggested by the action of a tuning-fork in striking la, which shows the outlines of the vocal organs in representing the proper sounds. By the intelligent study of his diagrams, many things that seem obscure are made plain in the science and art of orthoepy. It is a manual that will be of great practical service to teachers.

THE TENTING SCHOOL.

The book entitled, **THE TENTING SCHOOL**, describes :

1st. The outfit of the school, the carryall and its arrangement, the tents and how to use them, the tent furniture and how to use it, the culinary apparatus, the instruments for geographic, geologic, botanic, zoologic, perspective and photographic work while in the field.

2nd. The party while working in the field and making excursions and tours.

3rd. An excursion to Pickles mountain and the work done by the teachers and students while upon the excursion.

4th. A tour of central New Jersey, requiring eight days.

5th. In appendix A, the cost of the tour and of the expenditure of the tourists, in an itemized bill.

6th. Appendix B is an essay by Jennie S. Dilts, one of the students, entitled, Our Sail on Barnegat bay, during the tour of central N. J., read at the 7th anniversary of the academy of science and art, at Ringos, N. J., July 12th, 1882.

7th. Appendix C is an essay entitled, The Villages by the Sea, by Mari B. Rudiboc. This essay was also read at the 7th anniversary of the academy, July 12th, 1882.

In printing the book, the type made expressly for printing the authors work on orthoepy has been used. Hence, every vowel, and every consonant which needs one, has a diacritic mark to show just what sound it is intended to represent. In the orthography and utterance of the scientific and artistic terms, these diacritic marks are very valuable, showing at once, just how each word should be pronounced.

The book is very fully illustrated by wood cuts, showing the form of apparatus, instruments, geographic areas, geologic sections, etc.

The work is neatly and substantially bound in cloth.

PRICE, - - - - \$1.00

Opinions of the Press and Teachers respecting The Tenting School.

Lambertville Record, 1883.

THE TENTING SCHOOL is not a dry scientific work, alone interesting to teachers and schools. It will well repay any one to read it. It contains a great deal of useful information given in an interesting way, with some spicy bits of descriptions of characters met with, with excellent descriptions of scenery and popular explanations of scientific facts. Here and there are scraps of "word painting" that are unusually fine.

Democrat Advertiser, July 28th, 1883.

After describing the necessary equipments for a tenting party, the author takes his readers on a tour through central New Jersey, and by his very easy manner, conveys to their minds much instruction in the geography, geology, botany and zoology of

that part of the state. He adopts the diary style, thus enabling his readers, in fancy, to travel with him over the route. Having descriptive power of a high order, he clothes his thoughts in glowing words that cannot fail to wake responsive throbs in the breast of every appreciative reader.

Hopewell Herald, Aug. 1st, 1883.

The author of this book is an untiring investigator in all matters pertaining to the natural sciences. His zeal in the cause of education is well known, and his method of combining field practice and observation with the daily duties of the class-room, is attracting attention among other educators and scientific men.

The School Bulletin, Syracuse, N. Y., Aug., 1883.

This book is unique. * * * We predict that any one who takes it up will read it through and think his time well spent.

The Blairstown Press, Aug. 29th, 1883.

To teachers, a work of this kind must be very valuable.

The Teacher, Philadelphia, Pa., Sept., 1883.

We commend the book to the careful notice of principals of academies, seminaries, etc. It is descriptive of a highly interesting feature in school life, which would be followed to advantage in many of our schools, and which would prove an element of popularity with patrons and pupils.

The Educationist, Topeka, Kan., Sept., 1883.

The work gives some very interesting and somewhat humorous descriptions of places and people, as Long Branch and others.

From the Principal of The Female Institute, Lewisburg, Pa., Sept. 1st, 1883.

None will read this book, without a desire to accompany the author on one of these tenting tours.

KATHERINE B. LARISON.

From Lizzie M. Reading, Teacher of Cedar Grove School, Princeton, N. J., Sept. 3d, 1883.

THE TENTING SCHOOL is an invaluable work to the excursionist and naturalist.

THE FONIC SPELLER, SYLLABATER, A N D FIRST READER.

This little volume has been prepared as an aid in teaching beginners to spell and read by the fonic method. In arrangement, it is progressive. Thus:

1st.—The fonic alfabet is arranged by the side of key words, or words in which the exact pronunciation of each character used in the fonic spelling, is properly and distinctly sounded, thus enabling one to see at a glance just what sound is to be given to each individual character.

2d.—The spelling and syllabating exercises begin with the simplest sounds and the shortest words, homophonously arranged; then, gradually, the more difficult sounds and harder words are introduced; then words of two, three, and four syllables homophonously arranged in respect to the first syllable; then follow words of five, six, seven and eight syllables, thus leading the learner by degrees from the alphabet through the simplest combinations of fons or sounds, to the most complex combinations and to the largest and most difficult words. The place of accent of each word of more than one syllable, is distinctly indicated; thus successfully teaching the child the science and the art of spelling and syllabating, and enabling him to master the most formidable words.

3d.—The reading exercises are carefully graded so that the pupil passes inductively from easy words of one syllable, to words of more than one syllable and those more difficult of utterance. Above the more difficult exercises in reading, are placed columns of words consisting of those which are new and more difficult to learn; and, in the reading lessons, these new and more difficult words are divided into syllables, and the place of accent marked.

Properly used, the book cannot fail to greatly aid the beginner in acquiring a knowledge of the spelling and reading of our language.

PRICE, - - - \$0.35.

SYLVIA DUBOIS.

This book gives the adventures of a "Lady of Color," who has lived to be 116 years old, and who is still firm and healthy, and who sometimes walks five miles a day.

The tale, as much as possible, is told in the language of the old negress herself—spicy, witty, forcible and laughable.

A portrait of the heroine forms the frontispiece to the volume. Two views of the log hut in which she lives are found in the body of the book. By C. W. LARISON, M. D.

Price, bound in cloth, \$0.65; in paper, \$0.45.

Opinions of the Press.

The Philadelphia Record, Dec. 8th, 1884.

"A MOUNTAIN PINK."

**A NEW JERSEY NEGRESS WHO IS 116 YEARS OLD.
LIVING IN A LONELY CABIN ON THE TOP OF SOURLAND MOUNTAIN
WITH HER "BABY" DAUGHTER OF 78 YEARS.**

The oldest person, perhaps, now living in the United States, is *Sylvia Dubois*, a negress and former slave, who, in March last, celebrated her 116th birthday, and who lives in destitution on the bleak summit of the Sourland mountain, in Hunterdon county, New Jersey. In a little frame cabin, with one room hardly large enough for the swinging of a cat, and which is hidden amid the stunted underbrush and huge boulders that lend a rugged and barren picturesqueness to the lone spot, this famous "mountain pink" drags out her burdensome life, attended by her "baby," as she calls her youngest daughter, Elizabeth Alexander, who is herself 78 years of age.

When a Record reporter, after a wearisome climb of miles, reached the cabin the other day he found the venerable human relic stirring up wash clothes that were in a boiler on the stove, while the "baby" lusty and stout limbed, was chopping wood, swinging her ax with the strength and skill of an Amazon. For half a century old Sylvia has lived upon the identical spot upon which her cabin now stands.

The centenarian is remarkably preserved for so great an age. She says that she can hear "purty good." Her eyesight is excellent and she never wore "specs." She can boast of the possession of one sound tooth, and says that since she was 30 years old she has drawn "crumbs of comfort" from a clay tobacco pipe. "I think as much of dat old clay pipeas I do of my darter over yander," she remarked.

Old Sylvia is as "pert as a cricket," can walk about unaided and is but little stooped from age. Her life has been published in book form by Professor Larison of Ringos, and has had a large sale in that section.

Journal of Education — New England und National.

C. W. Larison, M. D., Ringos, N. J., has written and published "A Biography of Sylvia Dubois," now 116 years old. This old slave whipped her mistress and gained her freedom. Mr. Larison gives the reader an account of this profane old negress, in her own words largely. It has as a frontispiece a portrait of the old lady, who was born March 5th, 1768.

The New York Evening Post.

SYLVIA DUBOIS is the title of a biography of the Slave who Whipped her Mistress and Gained her Freedom.

The birth year of Sylvia Dubois seems pretty well established by tradition and record, and we are disposed to believe Dr. Larison when he says of her sitting for her picture at his request and charge—

"It is not likely that so old a woman has ever before set for a photograph; and it is not likely that so old a one will ever present her face to the artist's camera. Immediately after taking the negative for Sylvia's picture the artist adjusted the camera to the face of Elizabeth, the youngest daughter and constant companion of our heroine. Thus a woman in the 78th year of her age and her mother in the 116th year of her age, were photographed on the same day.

Sylvia is a common old woman, living in a wild and vicious neighborhood, and her talk is seasoned with vulgarity. Dr. Larison took it down in shorthand, and reproduces it correctly as to facts, but with discrimination as to phraseology, omitting here for decency, and retaining there for artistic effect.

"The narrative abounds in profanity," he says, "an element that is foreign to me, and one that I most cordially despise, and sincerely deprecate. But Sylvia is a profane negress; her language always abounds in profanity; and, terse and forcible as it is, castigate it of its profane words and it is flat and meaningless; and utterly fails to convey the idea intended, or to reveal her character. In the narrative, my aim is more to show the character, force and spirit of independence of the heroine, than to make out a long line of years, or to tell with whom she dwelt. To accomplish this, I must use those words and phrases peculiar to herself, which alone are adequate to the task before me."

With much humor the author expatiates afterwards upon "Sylvia's familiarity with the titles with which Jehovah is wont to be addressed," and her "by no means limited knowledge of that other being called the Devil;" but, as we have said, he is judicious, and not offensive in his reporting. The narrative has undoubtedly value as a picture of slave and non slave life, of popular customs and manners, both in New Jersey and Pennsylvania, in the early years of the republic.

When [upon a certain time] Sylvia sought to escape the consequences of getting drunk by feigning colic, her mistress, in much alarm, deserted her "big company," and placed the girl on a trundlebed in her own room:

"I cautiously squirmed around to see whether anybody was about, and there sat missy, fanning me. I cautiously opened my eyes just the least bit, to see how she looked; she looked very pitiful. I was too drunk to laugh; but, 'My God,' thought I, 'if you only knew what I am doing, you'd throw that fan away and give me hell.'

The journeyings to and from Sylvia's looped cabin afford Dr. Larison a good opportunity of using his excellent descriptive powers, and at the close one may profess to be pretty well acquainted with the section of New Jersey surveyed.

Somerset Magazine.

"The Biography of Sylvia Dubois (now 116 years old), the slave who whipped her mistress and gained her freedom," is an

interesting narrative, the scene of which is laid principally in New Jersey. It is the latest publication of Dr. C. W. Larison, and gives in the preface "the rules of the committee on the reform of English spelling."

Hopewell Herald.

Whoever reads this book (and everybody ought to read it) will find it exceedingly interesting. The author, Dr. C. W. Larison, of Ringos, has placed on record a biographical sketch of the life of the oldest living person in this state. Much of the matter is in answer to questions propounded by the doctor, and given in the forcible style peculiar to this old negress. From a historical point of view, the book contains much valuable information. From bible records, it is proved conclusively that Sylvia Dubois is now in her 116th year.

Princeton Press

This book of Dr. Larison ought to have a large circulation. The author has struck an interesting historic vein in his narrative. It is very interesting. Sylvia gives the history of her childhood, her removal with her master, to Great Bend, Pa., the manner in which she gained her freedom, the journey with her child from Great Bend back to New Jersey on foot through an almost unbroken forest, her final settlement at the place where she now resides, her opinion of former and present neighbors, together with many facts and incidents that have occurred in her long life, each and all told in such quaint language, that they cannot fail to amuse the general reader. Her story also shows the habits and customs of the people of long ago, their manner of living, the way in which the slaves were treated, etc., etc. Nor is the work lacking in the elements of humor; a vein of wit runs through the entire book. * * * It has all the interest of a romance.

The work is intended to serve two ends; the one a narrative of Sylvia's life and times, with local allusions and reminiscences; the other to illustrate tonic orthography, the book being printed in the new spelling, with diacritical marks. The doctor is an enthusiast in this new spelling, has upon it published a scientific volume and two reading books.

LARISON'S GEOGRAPHY.

LARISON'S GEOGRAPHY is a textbook for use in schools, academies, seminaries, and the like. In two parts. Part first,—THE ORIENT—is now ready. Price, \$0.75

In teaching geography, the language of the textbook should be such that the *proper* pronunciation of the geographic terms is the only pronunciation that the pupil can get. To secure this, we have printed our book in a fonic alphabet and have distinctly marked the accented syllables of all geographic terms.

On receipt of 50 cts., we will send this book to any teacher who wishes it for examination with a view to introduction.

Opinions of the Press and of Teachers.

The Teacher, Philadelphia, Pa., Sept., 1886.

Dr. Larison is an able and determined champion of spelling reform; he is a lecturer on the subject, he is an editor of a magazine of fonic orthography, and this present work is the fourth volume, written fonetically, from his pen. The work is a textbook of the geography of the Orient. It contains full descriptions—written, without maps—of all the countries of Asia, Africa, and Europe. The authors main apology for the work is, that it will teach the correct pronunciation of difficult foreign geographical names. This we believe it will do.

New York Evening Post, Aug., 1886.

Dr. C. W. Larison's "Geography: A textbook in fonic orthography" is a respectable attempt to bring into more general use the fonic system and typography devised by the reforma-

tory author. Dr. Larison hopes to fix the correct pronunciation of geographical names by first impression. His work is not a mere gazeteer, but describes the physical and other features of the countries of the eastern hemisphere in an interesting manner.

*George G. Groff, M. D., Professor of Natural Science in the
Bucknell University, Lewisburg, Pa., Sept., 1886.*

I take pleasure in saying that I am pleased with your book. I think a teacher can do good work with it.

*Q. E. Dickerman, Brimmer School, Common St., Boston,
October 1st, 1886.*

Mr. Larison : Dear Sir.—I take the first leisure moment since beginning my school work to say that I received your fonetic geography, and am much pleased with it. Its use would obviate all difficulty in pronouncing geographical words.

The School Journal, New York and Chicago, Oct. 30th, 1886.

This is a geography without maps or pictures of any kind—with word descriptions, simply ; and these are printed in a “fonic alfabet,” the author’s principal aim, as stated in his preface, being “to teach a proper pronunciation of all geographic terms easily, readily, and unmistakably.” * * I couldn’t wish a generation of children any better luck than to be “brought up” on just this spelling. * * The book is a good one in itself, well in the right direction.

*Mari B. Rudiboc, Teacher of Public School No. 1,
Peapack, Somerset Co., N. J.*

As a work of reference, I have used C. W. Larison’s Geography and find it valuable in leading to that most difficult of accomplishments—a proper pronunciation of geographic terms, etc. I find, too, that the descriptions of places are very full and very accurate. The system of map-drawing given in this treatise, is the best of all which I have examined, and from it, I have obtained more satisfactory results than from any other system which I have used. A year ago, the pupils under my charge, prepared, according to this system, a set of maps for the school exhibit at the annual meeting of the State Teacher’s Association held at Asbury Park, N. J. Although the pupils had been using the system less than a year, their work attracted much attention.

REMINISCENCES OF SCHOOL LIFE.

This book is made of reminiscences of the school days of a scholar who has acted an important part in the educational system of the last forty years. Critical and philosophic from early childhood, his reminiscences abound in items of interest to all who are concerned in popular education, in ethics, or in any phase of the influence exerted by schools and those who teach them.

Bound in cloth. 510 pages. Price, \$1.50.

Opinions of the Press.

Lambertville Record, Lambertville, N. J., June 3d, 1896.

A new book, full of matter suited to interest, entertain and instruct the general reader, and one which promises to be of almost inestimable value to such as are studying the problems of education — parents, teachers, school officers, etc., is Reminiscences of School Life, just issued from the press of the Fonic Publishing House, at Ringos, New Jersey.

The author, C. W. Larison, M. D., is a person of wide and very varied experience, both as a pupil and as a teacher. Forty years ago, when but a boy, he achieved an enviable reputation as a district school master, in his native county. Since that time, he has ceaselessly continued the work of teaching, although his work in this line has been done in connection with a very busy professional and literary career. In the various positions of district school teacher, county superintendent of schools, teacher in a high school, principal of a high school, teacher in a seminary, principal of a seminary, teacher in an academy, principal of an academy, college professor, private instructor, medical preceptor, and public lecturer upon educational and scientific subjects, he has achieved such results as crown the efforts of only the wisest and the most successful educators.

In these Reminiscences, we have a review of his school experiences, written by one who is an astute physiologist, pathologist and psychologist — thoroughly acquainted with the student as well as with the subjects which are taught in schools of lower and higher grade, and one who is a philosopher of the inductive school.

The statement, by such an individual, of his experiences as a pupil ; what notions he, as a child, entertained of objects about him ; to what influences he was subjected, and how he was affected by each ; how the schools in which he was a pupil and the persons who acted as his instructors, appeared to him ; what, in himself and in others, he attributes to the influence of each of these instructors, and how he now regards each, affords valuable material indeed, for the conning of any teacher, and is especially timely since, just now, the subject of child study is receiving so much attention.

In this volume, without the use of technical terms, those fundamental principles of psychology which underlie the teachers art, are made to appear in forms the simplest, the plainest, the most comprehensible, and the most practical, possible.

While in these features, seem to us to consist the greatest value of the work, they are, by no means, the only noteworthy features. Many who are not, in the least, interested in psychology or in teaching, will find delight in the reading of the book.

The chapters relating to Van Dolas district school and to the Flemington high-school, are rich in material for the edification of those who are interested in local history. Indeed, the entire volume has especial value for those whose homes are in New Jersey,— particularly, for Hunterdonians. Most of the scenes, personages and institutions described, are factors in the history of this county. While many of them are very important and all are well worthy of preservation, they have apparently received little attention from other local historians. The volume is a record of experiences and observations of one who, while he has done a considerable of work of many kinds, outside of his native state, has always maintained his citizenship in Hunterdon county, N. J., and who has ever been loyal to his own state and county.

The book abounds in descriptions of customs and manners, dress, modes of living, etc., during the period of time extending from 1843 to 1862, such as we have not found anywhere, save in the works of this author. The account of the dueling practiced by the southern students of medicine in Philadelphia, no

longer ago than 1855-56, and the description of society at Geneva when the author was a student of medicine in Geneva medical college, will doubtless surprise many, particularly of the younger readers, who find it difficult to realize what changes a very few years have wrought in our society, in the location of centers of business, scholarship, fashion, etc.

They who read for diversion or recreation alone, will find this book suited to their needs. While its whole bearing is upward—elevating and ennobling—the style is so simple, so pleasing, so entertaining, that even the most philosophic parts will not be found wearisome, while the variety is about as great as can be in a compass of 510 12mo pages. Whoever can read the account of the disciplining of the pupils of Van Dolas school; of the performances of Proteus and his comrades on the streets of Philadelphia; of the experiences of the verdant youth who went to the Flemington high-school to have the "finishing touches" put upon his education; or of the pranks played by the students in the university of Lewisburg, Pa., without being convulsed with laughter, is certainly proof against both wit and humor in literature.

Dr. Larison is an ardent spelling reformer and has printed his new book in the fonic orthography of which he is so stanch a supporter. To some, this will doubtless, at first, seem an objectionable feature, as the appearance of the printed page is thereby rendered quite unlike that of a page in current spelling. However, any person of average intelligence can easily, by a half hours study, make himself thoroughly acquainted with the few new characters used and the sounds which they represent. This done, the way is clear; for every word is spelled just as it is to be pronounced. We prophesy that some who read the book, even if, at the beginning, they dislike the fonic notation, will, ere they have completed the reading of the volume, heartily endorse the spelling.

The Proofsheets, Chicago, Ill.

REMINISCENCES OF SCHOOL LIFE. By C. W. Larison, M. D.
Ringos, N. J.:

An interesting story, engagingly told by the editor of the *Journal of Orthoepy and Orthography*. * * * The book is printed throughout in fonic types. * * * It is interesting and valuable to every student of our language, especially to those who believe in progress.

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